

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1897

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# THE CHRONICLE

OF THE

## London Missionary Society.

VOL. VI.—NEW SERIES.

*Edited by the Rev. GEORGE COUSINS.*



1897.

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# INDEX.



## A.

	PAGE
AFRICA, CENTRAL—Interested Chiefs, 22; Fifteen Years' Work, 73; Bibi Kalulu, 96; Memorial Tablet, 163; Kawimbe Mission ... ..	224
AFRICA, SOUTH—Something Cheering, 22; The Bakwena Mission, 30; No Longer Blind, 70; A Dark Outlook, 115; A Faithful Convert, 116; Kuruman after Eighty Years, 121; A Dying Testimony, 143; A Visit to Hope Fountain, 279; Destruction of Kanye Chapel ... ..	285
ALMORA ... ..	87, 176
AMBOHIBELOMA ... ..	174
AMBOHIPOTSY ... ..	201, 222, 253, 270
AMBOSITRA ... ..	86
AMOY ... .. 56, 84, 91, 141-2, 165, 188, 204, 211, 213	
APIA ... ..	48, 112
ASHTON, The Late Rev. W. ... ..	66, 109, 120, 123
ASHTON, Rev. J. P., Return to India ... ..	48
ASHTON, Dr. R. J., Return to India ... ..	24
ASHTON, Mrs. R. J., Return to India ... ..	288
ASHWELL, Mr. Stowell, Arrival in England ... ..	168

## B.

BACH, Rev. T. W., Arrival in England, 240; Return to India ... ..	288
BACON, Rev. J., Return to India ... ..	288
BANERJEE, The Late Rev. C. N. ... ..	178
BANGALORE ... ..	142
BARCLAY, Miss, Arrival in England ... ..	144
BARON, Rev. R., Departure for Australia ... ..	72
BELLARY ... ..	21, 247
BENARES ... ..	188, 237
BERHAMPUR ... ..	180, 262
BETSILEO ... ..	193

## PAGE

BHUT ... ..	12
BIRTHS, Announcements of—24, 48, 72, 144, 168, 192, 216, 240, 264, 288	288
BITTON, Rev. W. N., Ordination, 168; Departure for China ... ..	288
BLISS, Miss, Resignation of ... ..	4
BOOKS ON MISSIONARY TOPICS—66, 95, 118, 155, 182, 205, 257, 283	283
BOUNSALL, Miss, Arrival in England ... ..	192
BOVEY, Miss, Dedication of ... ..	48
BRADBURY, Mrs., Death of ... ..	216
BROCKWAY, Rev. T. F., Marriage to Miss McKenzie ... ..	48
BROCKWAY, Rev. W. G., Return to India ... ..	288
BUDD, Miss, Dedication of, 264; Departure for India ... ..	288
BULLEN, The Late Mrs. ... ..	72

## C.

CALCUTTA ... ..	70, 115
CANTON ... ..	213
CHALMERS, Mrs., Return to New Guinea ... ..	192
CHALMERS, Mrs. John, Death of ... ..	216, 226, 256
CHIANG-CHIU ... ..	16, 208
CHIANG-PENG ... ..	188
CHI-CHOU ... ..	5, 198
CHINA—Chi-Chou Mission, 5, 198; What £10 Can Do, 8; Patients in Peking, 12; Some Homes, 16; Death of a Native Christian, 21; Villages under Water, 21; Blind People a Power, 47; Ting-Chou-Fu, 56; Work in Shanghai, 68; The Mongolian Mission, 68; Centenary Celebration, 72; Tour in the Hankow District, 78; Training Christian Women, 84; An Interesting Visitor, 91; Hunan, 91; Back to Work, 111; Through the Tens to the Hundreds,	

	PAGE
115; Alice Memorial and Nethersole Hospitals, 115; Whereunto will this Grow? 118, 140; A Happy Interchange, 141; Demand for English Teaching, 142; A Long-Needed Extension, 142; Out of Their Deep Poverty, 144; Opening New Stations, 149; The Coming of the Kingdom, 160; Amoy Congregational Union, 165; A Visit to Village Homes, 175; Tokens of Good in Hui-an, 178; A Letter from Chung-King, 187; Church Visitation, 188; A Praying People, 188; A Bishop's Testimony, 198; A Missionary's Journey, 204; A God's Man to the People, 206; Seven Notes for Watchers, 208; Amoy Sanatorium, 211; Progress at Hiau-Kan, 212; A Speech Day, 212; Country Work, 213; A Letter from Canton, 213; Six Years After Gilmour, 217; Excitement in Tientsin, 232; A Chinese Spurgeon, 235; Chung-King Mission, 237; Impoverished Thousands, 237; Walford Hart Memorial College, 258; Apostolic Faith, 261; Faithful Colporteurs, 261; Cases of Re-Consecration, 261; Official Recognition of a Missionary, 276; Reaping Times in Mongolia, 277; Dr. Muirhead's Jubilee, 281; New Church at Wuchang ... 284	
CHRISTLIEB, Miss, Return to India ... .. 48	
CHUNG-KING... .. 187, 237	
COCHRANE, Dr., Marriage to Miss Greenhill, 24; Departure for Mongolia ... .. 48	
COIMBATOOR ... .. 70, 275	
COOMBS, Miss, Resignation of ... .. 52	
COUSINS, Rev. W. E. ... .. 201	
CUDDAPAH ... .. 260	
CURWEN, Dr. Eliot, Arrival in England ... .. 72	
<b>D.</b>	
DANIEL, Rev. N. C., Ordination of, 264; Departure for India ... .. 288	
DARNTON, Miss, Arrival in England ... .. 120	
DAUNCEY, Mrs., Arrival in England ... .. 240	
DAVIES, Miss Helen, Return to China ... .. 288	
DEATHS, Announcement of — 24, 48, 72, 96, 120, 144, 216, 240, 264	
DEPUTATION, The Special — 41, 63, 72, 79, 100, 139, 163, 196, 220, 282	

	PAGE
<b>E.</b>	
ECHOES FROM THE HOME CHURCHES—24, 40, 62, 89, 187, 216, 284	
EDMONDS, Rev. W. J., Arrival in England ... .. 288	
ELEMA ... .. 286	
ESAM, Miss, Valedictory Service, 240; Departure for China ... .. 240	

**F.**

FFRENCH, Miss, Dedication of, 168; Departure for Samoa ... .. 168	
FIELD IS THE WORLD, The—23, 46, 64, 94, 116, 167, 190, 214, 240, 258, 287	
FLETCHER, Miss, Arrival in England ... .. 120	
FOSTER, Rev. Arnold, Arrival in England ... .. 192	
FWAMBO ... .. 65	

**G.**

GELLER, Mr. W. H., Dedication of, 288; Departure for China ... .. 288	
GERMAN, Miss, Arrival in England ... .. 192	
GIBSON, Dr., Dedication of, 288; Departure for China 288	
GILL, The Late Rev. Wyatt ... .. 43	
GOULD, Mr. A. J., Return to Africa ... .. 288	
GREEN, Rev. D. D., Arrival in England... .. 192	

**H.**

HACKER, Rev. I. H., Arrival in England ... .. 120, 178	
HANKŌW ... .. 78, 118, 142, 206, 261	
HARGREAVE, Miss, Return to Africa ... .. 168	
HELM, Rev. C. D., Return to Africa ... .. 144	
HEMANS, Mr., Arrival from Jamaica, 72; Return to Central Africa ... .. 168	
HIAU-KAN ... .. 115, 175, 212	
HILLS, Rev. J. W., Arrival in England ... .. 168	
HONG KONG ... .. 115	
HOPE FOUNTAIN ... .. 143, 279	
HOULDER, Rev. J. A., Arrival in England ... .. 96	
HOW TO INCREASE MISSIONARY INTEREST IN SCHOOLS 271	
HUCKETT, Rev. W., Arrival in England ... .. 24	



	PAGE
HUI-AN ... ..	178
HUNAN ... ..	91
HUNT, Rev. A. E., Arrival in England ... ..	144
HURRY, Mrs., Death of ... ..	228
HUTTON, Rev. D., Arrival in England ... ..	168

## I.

IMARIVOLANITRA ... ..	173
IMERINA ... ..	143, 237
IOKEA ... ..	189

INDIA, A Story that Points its own Moral, 10; Among the Women and Children, 16; Some First Impressions, 17; Is Christianity Making Way? 25; The L.M.S. and Islam, 29; The Famine, 49; Among the Rice-fields, 54; Wardlaw College, 21; Education under Difficulties, 47; Village Women, 61; Jammulamadugu Hospital, 68; Work amongst Goldsmiths, 70; A Promising Convert, 70; A Prosperous School, 70; Travancore Medical Mission, 80; Zenana Work, 83; My First Mela, 87; Prize Distribution, 92; Self-support of Native Churches, 106; Honour to whom Honour is Due, 115; Success in Examination, 115; Baptism at Jiaganj, 115; Re-start at Kachhwa, 123; A Stormy Sunday, 142; Former Famines, 142; More Baptisms, 142; Life in a Country Station, 145; A Spiritual Famine, 151; In Nagercoil, 158; Prize Distribution at Vakkam, 166; The Earthquake, 169; A Vigorous Opposition, 176; Two Faithful Workers, 177; A Village School, 180; Annamma, 181; Present Attitude of Educated Hindus, 186; Famine Relief Works, 188; Trevandrum Children's Hospital, 203; Lechler Institution, 209; The Need of Training Homes, 230; Woman's Work in Trevandrum, 233; Letter from Nagercoil, 234; Jubilee Celebrations, 237; Famine Relief Fund, 247; Cuddapah Mission, 260; History of Two Children, 262; The Evolution of a Church, 262; Homes for Starving Women, 274; Realisation <i>versus</i> Imagination, 280; Schools in Coimbatore ... ..	275
ISLAM, The Faith of ... ..	1

## J.

	PAGE
JAGANNADHAM, The Late Rev. P.... ..	18, 33
JAMMULAMADUGU ... ..	68
JIAGANJ ... ..	115
JOHANNES, The Late Miss ... ..	177
"JOHN WILLIAMS," s.s. ... ..	106, 286
JONES, Mrs., Death of ... ..	216, 227
JONES, Rev. D. Picton, Arrival in England ... ..	48
JOSELAND, Mrs., Arrival in England ... ..	168
JOYCE, Rev. J. A., Marriage to Dr. Lucy Nicholas ... ..	120

## K.

KACHHWA ... ..	123
KADIRI ... ..	142
KANYE ... ..	70, 285
KNOWLES, Mrs., Arrival in England ... ..	96
KNOX, Rev. J., Arrival in Eugland ... ..	144
KURUMAN ... ..	121, 185
KWATO ... ..	37

## L.

LE QUESNE, Rev. W. R., Arrival in England ... ..	120
LEVITT, Mrs., Arrival in England ... ..	24
LINLEY, Miss, Resignation of ... ..	219
LLOYD, Miss, Dedication of, 264; Departure for India	288
LONDON MISSIONARY SOCIETY—Secretarial Notes, 2, 27, 50, 75, 98, 122, 147, 171, 195, 218, 243, 267; Proceedings of the Board, 4, 28, 53, 76, 99, 122, 148, 172, 219, 244, 268; Reception of M. Lauga, 28; Reception of Rev. S. L. Gulick, 52; Resolutions of Sympathy, 4, 28, 52, 99, 123, 219, 268; Resolution about Mr. Shadforth, 52; Acceptance of Urambo Mission by Moravian Society, 76; Resolution about Mr. Henry Jones, 99; Resolution on the Death of Rev. W. Ashtou, 123; Resolution of Condoleuce with the Paris Missionary Society, 148; Congratulations to Dr. Muirhead, 172; Farewell to the Foreign Deputation, 41; Welcome to Mr. Crosfield, 244; Memorial to the Secretary of State for India, 269; Anniversary Meetings, 126 to 138; Valedictory Meetings, 153, 249; Outward Bound, 152, 250; Links with the Past, 162; L. M. S. Notice Board, 235; Prize Essay, 286; "God Speed You!" ... ..	242

	PAGE
LONGMAN, Rev. F. F., Arrival in England, 72; Return to India ... ..	288
LUCAS, Rev. B., Arrival in England ... ..	120

## M.

MACEY, Miss, Arrival in England ... ..	168
MACKAY, Dr. J. G., Departure for Central Africa ...	168
MADAGASCAR, Malagasy Refugees, 11; Superstitions, 15; Farewell to M. Lauga, 21; The Study of French, 47; Among the Lepers, 61; Protestantism, 70; A Message, 86; Charges against Missionaries, 102; Education under New Conditions, 103; Elementary Schools, 143; Recent Literary Work, 173; A Missionary Doctor's Practice, 193; Letter from Ambohipotsy, 222; Mrs. Sharman's Boys, 253-270; Imerina District Committee, 237; Death of Two Christians ... ..	279
MADRAS ... ..	17, 115, 230
MALUA ... ..	68, 220
MANGALA ... ..	213
MANGARI ... ..	61, 274
MARRIAGES, Announcement of 24, 48, 72, 120, 144, 192, 264, 288	
MARRIOTT, Mrs., Arrival in England ... ..	144
MARSHALL, Mrs., Arrival in England ... ..	144
MASSEY, Mr. Stephen, Departure for India ... ..	288
MAY, Rev. J., Ordination of, 144; Marriage, 144; Departure for Central Africa ... ..	168
MILLER, Miss, Return to China ... ..	288
MIRZAPUR ... ..	142
MISSIONARIES AND THE KESWICK CONVENTION ... ..	200
MISSIONARIES' LITERATURE SOCIETY ... ..	29
MISSIONARIES, School for Sons of ... ..	89, 171, 210
MISSIONARIES, School for Daughters of ... ..	108, 165, 171, 207
MISSIONARY LIBRARY FOR CAMBRIDGE, Proposed ... ..	110
MOLEPOLOLE ... ..	18, 22, 30, 115
MONGOLIA ... ..	68, 212, 217, 272
MONTH TO MONTH, From—21, 47, 68, 91, 115, 165, 188, 212, 237, 261, 284	
MOORE, Miss, Arrival in England ... ..	144
MORAVIAN FESTIVAL ... ..	223

## N.

	PAGE
NAGERCOIL ... ..	92, 234
NEAL, Miss, Dedication of, 288; Departure for China	288
NEW GUINEA, A Scientist's Estimate, 37; Twenty Years Ago and Now, 98; Among the Women, 156, 202; English School at Port Moresby, 166; Death of a Teacher's Wife, 189; Truly Bright Days, 189; Proposed Memorial Church, 236; A Needy District, 238; A Sunday in Kwato, 282; Death of a Teacher ... ..	286
NEWS FROM OUR STATIONS—20, 48, 59, 92, 114, 125, 168, 192, 216, 239, 256, 284	
NEYOOR ... ..	83, 262
NICHOLSON, Rev. S., Ordination of, 264; Departure for India ... ..	288
NIUÉ ... ..	92
NUTT, Mr. W. H., Resignation of ... ..	4

## O.

OAKLEY, Rev. E. S., Return to India ... ..	72
OAKLEY, Mrs., Return to India ... ..	288

## P.

PAREYCHALEY ... ..	106
PEAKE, Rev. P. G., Arrival in England ... ..	216
PEIL, Dr., Marriage to Miss McFarlane ... ..	264
PEKING ... ..	12, 111, 212
PEPPER, Miss, Dedication, 288; Departure for India ...	288
PHILLIPS, Mrs., Arrival in England ... ..	144
POETRY—The Saviour Calls for Service, 14; The New Year's Gift, 24; Rock of Ages, 35; God's Commands, 170; Resignation, 194; Our Suffering Sisters, 234; Medical Missions, 239; Farewell Hymn, 244; His Star in the East ... ..	282
PORT MORESBY ... ..	166
PORTRAIT GALLERY... ..	7, 36, 60, 90, 105, 185, 201
PRICE, Rev. Roger ... ..	185
PURVES, Mr., Arrival in England... ..	240

## Q.

QUEEN VICTORIA, Jubilee Address to ... ..	183
---	-----

R.	PAGE
RAROTONGA ... ..	71, 265
RICHARDSON, Rev. J., Arrival in England ... ..	216
ROBERTSON, Rev. W. G., Marriage to Miss Sim, 192; Dedication, 192; Departure for Central Africa ... ..	192
ROBINSON, The Late Mrs. ... ..	48, 53
ROBINSON, Rev. W., Arrival in England...	96

S.	PAGE
SALEM ... ..	16, 70, 209
SAMOA ... ..	68, 229, 246
SEWELL, Mrs., Death of ... ..	264, 275
SHANGHAI ... ..	21, 68, 144, 198, 281
SIBREE, Rev. J. W., Marriage to Miss Helps ... ..	288
SMITH, Rev. T. H., Ordination of ... ..	72
SMITH, Rev. J., Arrival in England ... ..	120
SOUTH SEAS—A Transformation, 22; Manifold Labours, 48; Malua Institution, 68; Meeting at Avarua, 71; Centenary Celebration, 71; Death of King Fataaika, 92; New Methods of Work, 112; Mangaia Contributions, 213; With the Papauta Girls, 229; Mitiaro Church, 238; Our Samoan Missionaries, 246; Rarotonga of To-day, 265; A Shipwrecked Party ... ..	286
SPICER, Evan, Esq., Departure for Cape Town ... ..	192
STEPHENSON, Rev. W. W., Arrival in England...	120
STEPHENSON, Miss, Arrival in England ... ..	120

T.	PAGE
THOMAS, Mrs. M., Return to India ... ..	288
THOMPSON, Rev. R. Wardlaw—41, 63, 72, 79, 100, 139, 196, 220	
THOMSON, Mrs. Baylis, Return to India...	288
TIENTSIN ... ..	232, 235, 258, 261
TRAVANCORE ... ..	80, 83, 92, 106, 166, 203, 234, 262, 280
TREVANDRUM ... ..	203, 233, 280
TURNER, Miss, Return to India ... ..	72

U.	PAGE
URAMBO ... ..	76

V.	PAGE
VAKKAM ... ..	166
VATORATA ... ..	236
VIZAGAPATAM ... ..	18, 181
VONIZONGO ... ..	11

W.	PAGE
WAITT, Miss, Return to India ... ..	288
WALTON, Mrs., Death of ... ..	48
WALTON, Rev. J. H., Arrival in England ... ..	144
WATCHERS' BAND, The—4, 44, 52, 96, 114, 125, 162, 173, 210, 223, 256, 273	
WATT, Rev. D. G., Death of ... ..	168
WELLS, Rev. H. R., Arrival in England...	144
WIDOW'S GLEANINGS, A ... ..	62
WILLOUGHBY, Mrs., Arrival in England...	216
WILLS, Dr. E. F., Dedication, 288; Departure for China ... ..	288
WILLS, Mr. H. T., Marriage to Miss Duthie ... ..	24
WILSON, Rev. A. W., Arrival in England ... ..	24
WOMAN'S WORK ... ..	12, 45, 61, 83, 156, 180, 202, 229
WOODFORD MISSIONARY DAY ... ..	271
WOOKEY, Mrs., Arrival in England ... ..	120
WOOKEY, Rev. A. J., Arrival in England ... ..	168
WOOKEY, Rev. A. B., Marriage to Miss Brown ... ..	192
WUCHIANG ... ..	284

Y.	PAGE
YOUNG, Rev. A. W., Marriage to Miss Large ... ..	48



## ILLUSTRATIONS.

	PAGE		PAGE
<b>AFRICA—</b>			
Allen, Miss, Portrait of ... ..	153	Daniell, Rev. N. C., Portrait of ... ..	251
Ashton. The Late Rev. W., Portrait of, 109; Church and Wagon ... ..	67	Dnthic, Rev. J., Portrait of ... ..	60
Fwambo ... ..	77	Evolution of a Church, The ... ..	263
Hargreave, Miss, Portrait of ... ..	153	Jagannadham, The Late Rev. P. ... ..	19
Hemans, Mr. and Mrs., Portraits of ... ..	152	Johannes, The Late Miss ... ..	177
Mackay, Dr. and Mrs., Portraits of ... ..	153	Lloyd, Miss, Portrait of ... ..	251
May, Rev. J. and Mrs., Portraits of ... ..	153	Nagercoil Bible-woman, A ... ..	159
Memorial Tablet, A ... ..	163	Nicholson, Rev. S., Portrait of ... ..	251
Molepolole, Views of ... ..	30, 31	Pareychaley Scenes ... ..	107
Price, Rev. Roger, Portrait of ... ..	185	Pepper, Miss, Portrait of ... ..	251
Robertson, Mr. and Mrs. W. G., Portraits of ... ..	153	Robinson, The Late Mrs., Portrait of ... ..	53
Spirit Hut, A ... ..	225	Sufferers in a Plague Hospital ... ..	231
Village after a Raid, A ... ..	225	Trevandrum, New Buildings in ... ..	203
Women Pounding Corn ... ..	93	Women at a Well ... ..	181
<b>CHINA—</b>		<b>MADAGASCAR—</b>	
Amoy Sanatorium, The ... ..	211	Ambohibeloma, Mission House at ... ..	174
Bitton, Rev. W. N., Portrait of ... ..	251	Cousins, Rev. W., M.A., Portrait of ... ..	201
Centenary Celebration, A ... ..	71	Diviner, A ... ..	278
Chheng-Long, Mrs., Portrait of ... ..	85	Market Outside City Gate ... ..	103
Chi-Chou Church Secretary ... ..	5	Peill, Rev. J., Portrait of ... ..	36
Chi-Chon Schoolboys ... ..	6	Sharman, Mr. and Mrs., and Students ... ..	270
Chung King Views ... ..	9	Vonizongo, Refugees from ... ..	11
Davenport, Dr., Portrait of ... ..	105	<b>NEW GUINEA—</b>	
Esam, Miss, Portrait of ... ..	251	Baby in its Cradle ... ..	157
Geller, Mr. W. H., Portrait of ... ..	251	Chalmers, Mrs., Portrait of ... ..	152
Lepers at Maw-Chen-Ton ... ..	78	Kwato Mission Station ... ..	38
Liu, Mrs., and Group ... ..	155	Memorial Church, Proposed ... ..	236
Muirhead, Dr., Jubilee of ... ..	281	Native Girls ... ..	197
Neal, Miss, Portrait of ... ..	251	New Guineans ... ..	39
Sadler, Rev. J., Portrait of ... ..	90	Pottery Ready for Shipment ... ..	197
Walford Hart Memorial College ... ..	258	Race Type, A ... ..	255
Wei-Teh-Yung, Mr., Portrait of ... ..	206	Twenty Years Ago and Now ... ..	101
Wills, Dr., Portrait of ... ..	251	<b>NOTICE BOARD AT NORWICH, L.M.S. ... ..</b>	
<b>CROSFIELD, William, Esq., J.P., Portrait of ... ..</b>		<b>235</b>	
<b>DEPUTATION, The Special ... ..</b>		<b>SOUTH SEAS—</b>	
<b>139, 164</b>		Ffrench, Miss, Portrait of ... ..	153
<b>INDIA—</b>		Gill, The Late Rev. W. Wyatt, Portrait of ... ..	43
Among the Rice Fields ... ..	55	Jones, The Late Mrs., Portrait of ... ..	227
Bhot, A Woman of ... ..	13	Malna Institution, Student and Wife at ... ..	69
Budd, Miss, Portrait of ... ..	251	Malna, Landing-place at ... ..	220
Bullock Cart, Travelling in a ... ..	81	Malua, Jubilee Hall at ... ..	221
Caste Girls' School, A ... ..	87	Matavera Church ... ..	285
Coimbatore High School, Building the ... ..	275	Samoan Missionaries, Our ... ..	246
Cuddapah Staff, Some of the ... ..	260	Samoan Pictures ... ..	113
		<b>THOMPSON, Rev. R. Wardlaw, Portrait of ... ..</b>	
		<b>7</b>	



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## THE FAITH OF ISLÁM.

BY THE REV. J. R. BACON, OF GOOTY.

IT is not possible within the limits of an article such as this to deal in any sense completely with a subject as wide as the one before us. The discussion will be confined to one special feature in the relation of Islám as a religion to the needs of progressive human thought—even this we can only just touch. The object of this article may be stated as follows:—*First*, to point out the immobility of Islám as a system of religious thought, and its consequent inadaptability to the changing needs of progressive human society; and *second*, to bring to the notice of the readers of the CHRONICLE a book of special value in regard to the system of Islám\*.

In considering the first point, the immobility of Islám, let it be understood that we are not wishing to undervalue the work of Islám in its early history in Arabia. Muhammed found Arabia divided by tribal dissensions and without unity of faith strong enough to support a national life. Both Judaism and Christianity had come into direct contact with Arabian life, but neither, in the form presented, possessed vitality enough to form and direct it. Muhammed founded a system of religion which gave Arabia national unity, and which awakened in the Arabian mind a passionate impulse to compel the new Arabian world into its own mould. So far his system was a success. But the very feature which made Islám a

success in the seventh century in Arabia—its purely local colour and form—is the very feature which now makes Islám a cruel enslaving force whenever it comes into contact with progressive thought and social organisation. Islám is immobile and absolutely inadaptable to the needs of the nineteenth century, however well it may have met the needs of the uncultured Arabic in the seventh.

To take one subject only—the Qurán—Muhammed was so far above his companions in insight that he was able to establish a claim to actual direct revelation. The Qurán was communicated to him by revelation through the agency of the angel Gabriel. The possibility of a human element in the composition of the Qurán was thus disposed of at once and for ever. “The whole Qurán,” to quote from Mr. Sell’s book, “is said to have descended to the convert of the seven heavens, from whence it was brought piecemeal to Muhammed, as occasion required. The Qurán was sent from heaven in the Arab tongue, says Abu Khaldú.” It will be seen that the only attitude possible to the Muhammedan in regard to the Qurán is one of absolute, unquestioning acceptance. All human influence in its composition is denied absolutely, both in regard to matter or form; there is, consequently, no possibility of error in regard to even the smallest particular. Not only is the Qurán absolute truth of universal application; it is now beyond the reach of any comment whatever. To quote again: “So sacred is the text supposed to be that only the companions of the Prophet are deemed worthy of being commentators on it.” Thus is the immobility of Islám rendered absolute. A few men

\* “The Faith of Islám,” by the Rev. E. Sell, B.D., M.R.A.S., of the C.M.S., Fellow of the University of Madras. Second Edition, Revised and Enlarged. 1896. Trübner & Co. 12s. 6d.



living in the seventh century amongst a people but just emerging from a low depth of Polytheism and tribal life are constituted the fount of authority for all the needs of all future ages. This is, of necessity, the logical outcome of the claim that the Qurán alone, of all books, "was communicated to a prophet by an audible voice."

Attempts have been made at various periods in the history of Muhammedan thought to break this chain which binds it to the imperfect thought of their early life. Within the first century of Islám men had arisen who questioned the teaching of the divines in regard to the authority and interpretation of the Qurán. "During the years 198-232 A.H., these rationalist interpreters were in high favour at Baghdád." They arose out of the culture which, for a while, took hold of the Muhammedan mind under the developing influence of the wealth and prosperity of the Khalifs of Baghdád. They were inspired by no high motive, and their efforts were divorced from all moral purpose. The orthodox school at length proved too powerful for them. To use Mr. Sell's words: "This culture was in spite of, not on account of, the influence of orthodox Islám," and perished, with all its possibilities of reform, in the nature of Islám, giving us a proof of the absolute inadaptability of Islám to the changing needs of progressive human life.

A movement similar to this one in the early ages of Islám is now taking place amongst the Muhammedans in British India. It is another expression of the same spirit of revolt against the immobility of Islám. It is the revolt of a deeper feeling than was the earlier movement. That was the outcome of intellectual culture dissociated from moral impulse. The modern movement is the direct result of the impact of Christianised moral, social, and political life upon the Muhammedan under the conditions of free thought obtainable in British India. The most enlightened and noble of our Muhammedan fellow-subjects in India are the supporters of this new movement. The object of their activity is reform of the Common Law of Islám. One of them says: "The present stagnation of the Muhammedan community is principally due to the notion which has fixed itself in the minds of the generality of Muslims that the right to the exercise of private judgment ceased with the early legists, that its exercise in modern times is sinful, that a Muslim, in order to be regarded as an orthodox follower of Muhammed, should abandon his judgment absolutely to the interpretation of men who lived in the ninth century and could have no conception of the nineteenth." These men are only few, and are not the product of Islám, and can find no room in its iron-bound system. Mr. Sell gives the following extract from a Muslim newspaper of to-day in illustration of the point:—"Describing the opening of a new mosque in London, the editor refers to some of the speeches made by some Musalman gentlemen present on the occasion, and says: 'Both seem to have spoken at the opening proceedings in favour of adapting Islám to European ideas. I do not know what meaning they attach to the phrase, but I do know that no adaptation or

alteration of Islám will be accepted by any Muslim people. Islám, as a religion, as a guide to man in life, in his duties to God and man, is divine and perfect.' Until this chain be broken there can be no progress, but if it is broken Islám will be no longer Islám."

In India, in the past, as in other nations not yet touched by Christ, Islám has exerted an influence not without beneficent result. Islám raises its adherents to a position of comparative social equality. Caste-ridden India has trampled upon its lower classes. The proselyte to Islám obtains the recognised rights of the higher social order everywhere in India, and is admitted to the enjoyment of social rights which not even the English conquerors may claim, much less the Indian Christians. But beyond this power to incorporate aliens upon a mere profession of a simple creed it cannot go. Within Islám there is no possibility of expansion. The whole intellectual and moral activity of the Muslim world is bound by the limited view of life obtained by a few Arabs in the seventh century, who had won their position in the Arab world by slavish devotion to a teacher who himself disclaimed all responsibility for his own teaching. Enough has been shown in the many quotations from Mr. Sell's book, given above, to show its value. Mr. Sell is an expert in Arabic and Persian literature, and a close perusal of his book will amply repay all who are interested in this important question.

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## SECRETARIAL NOTES.

### FROM THE FOREIGN SECRETARY.

THE New Year opens amid grave anxieties, which will tax the faith, the courage, and the resources of the Society very seriously. Fortunately they are of a kind which only need to be stated to call forth the ever active sympathy and benevolence of the Christian public. When the Society's work is going on smoothly it is not always easy to make its supporters realise that growth of the missions necessitates a steady growth in the funds required for their maintenance, and it sometimes seems as if interest were flagging. But the appearance of some special difficulty or danger has never yet failed to call out such prompt help as to prove that the sympathy is only latent, and requires only the stimulus of circumstances to call it forth.

THE Mission in Madagascar has already, for a considerable time, occupied the anxious attention of the Directors, but it seems as if a great and serious crisis were now near at hand. The French Government have hitherto on the whole shown impartiality, and striven to act with fairness in their dealings with English missionaries and their work. It will speedily be seen whether they are able any longer to withstand the strong and rancorous anti-English feeling which is unfortunately prevalent among a very large section of the French people, and the determined and unscrupulous activity of the Romish Church. It is evident now that the crusade to win Madagascar to the Church of Rome, which was preached by the Archbishop of Paris in the spring of 1895, and which was proclaimed throughout France from Catholic pulpits, is to be carried on with all the audacity, determination, and subordination of means to ends of which the Jesuits have so frequently shown themselves to be capable. Our Protestant Missions, seriously hampered by the

anti-English feeling which is so painfully prevalent among many of the French officials, are commencing a conflict with Jesuit craft, boldness, and unscrupulousness, backed by the prestige of French sympathy, and the natural fear of French officials, to offend a party which has so powerful an influence on public opinion in France. The recent action of the Government in demanding the evacuation of the large and important hospital of the Friends' and L.M.S. Missions, on grounds which it is impossible to regard as other than monstrously unjust, is a very unpleasant and ominous indication of what may be in store for that mission and ours in the near future.

A YEAR ago the condition of Matabeleland was that of apparent peace and of dawning prosperity. Since then the rinderpest has stripped the people of their all, and the rebellion, with its grim tale of murder and mutilation of unsuspecting settlers, and the fierce, revengeful, and effectual retaliation and punishment, has for a time wrecked the country. Now a pathetic and urgent appeal comes for relief for the destitute and starving people, especially for those who remained loyal during the rebellion, but who have lost their all, and are likely to starve during the months which must elapse before the next harvest can be gathered in. This need is one which is causing very great difficulty to our missionaries, who are beset by numbers of famishing women and children, and who are at the present time paying ten times the ordinary prices for the commonest kinds of grain.

THE most serious trouble of the hour, however, because of its immediately urgent and far-reaching character, is the famine which prevails over the greater part of India, in consequence of the failure of the monsoons. The appeals from the missionaries in the North, and also in the South, are most pressing and distressing. The commonest kinds of food have already risen to four and five times the ordinary prices. The Indian Government is doing its best to cope with the difficulty by starting relief works on an extensive scale in every famine district; but, necessarily, such works provide mainly for the able-bodied. A vast number of aged and infirm persons, of women and children, can derive little or no benefit from this provision, and they are in danger of perishing of hunger. This difficulty presses on the Society in two ways. In the first place, there is a large body of native workers whose pay is, at the best of times, very small and scanty, and who are utterly unable to provide for their own needs under present circumstances. Secondly, in addition to the native workers, the Christian people in the villages, who are shut out by religious prejudice from the sympathy of their neighbours, naturally appeal to the missionaries for help. It is of pressing importance that a special fund should be raised to enable the Directors to meet these urgent necessities, and it is necessary that the fund should be raised at once. He gives best who gives first in such a case as this. I venture, therefore, very earnestly to appeal for help for the Indian Famine Fund.

R. WARDLAW THOMPSON.

#### FROM THE HOME SECRETARY.

THE slight improvement reported in our financial position, last month, has not been maintained. The receipts for general purposes are nearly £1,500 less than for the corresponding period of last year; but this falling off, which we hope is only temporary, is somewhat counter-balanced by reduced expenditure. The legacies are still £2,000 behind. May I ask all our friends to put the vigour of new year resolutions into their efforts during the next three months, so that we may realise our expectations of an enlarged income?

A FRIEND has written very warmly about the Special Week of Thanksgiving, Prayer, and Self-denial. He points out, as I did last month, that our receipts from that Special Week have fallen off nearly £7,000 since 1892. Could we not, in 1897, raise nearly £10,000 as we did in 1892? If we could, how greatly encouraged we should feel in all parts of our work!

I AM most anxious that our many friends should make the acquaintance of the Society in its home-quarters here, and always welcome visitors from town or country. The treasures of our Museum are but little appreciated because they are so little known. We had the pleasure, a few weeks ago, of interesting nearly 300 children by the exhibition of some of the chief curiosities; and we found 160 Sunday-school teachers from the North of London, a week or two ago, greatly enjoying their visit to the Museum. In a few weeks' time we hope to have the teachers from other parts of London.

WILL all our friends let me give them, through these notes, a general invitation to pay us a visit as opportunity may offer? This general invitation means that every one in particular who may accept it will be welcome.

FRIENDS who are anxious to show what zenana life is like, should take an early opportunity of borrowing the zenana dresses, &c., which we are now ready to lend. By a little ingenuity, and the dressing up of some two dozen girls and women, and a carefully prepared speech, descriptive of the various personages and articles, a very instructive and profitable exhibition may be secured. Full directions and explanations are supplied.

I AM instructed by the Directors to offer for sale three genuine Chippendale chairs which have long been in the possession of the Society. They may be seen on application.

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

IN this number of the CHRONICLE special prominence is again assigned to the Woman's Work of the Society. Will ladies who conduct Mothers' Meetings and Women's Bible-classes kindly remember this, and strive to interest their meetings and classes in the work thus described? Parcels of the number can be obtained for distribution at the usual rates.

BY the death of the Rev. P. Jagannadham, of Vizagapatam, the South India Mission of the Society has been weakened and impoverished. He was a strong, good man, a true servant of Christ, a devoted minister of the Gospel. If some of the flippant critics of missions, who sneer at "rice Christians," would read the biography (see p. 18) of this noble Hindu, they would have to reconsider their estimate of the worth of the native Christian.

BOUND volumes of the CHRONICLE and NEWS FROM AFAR, for 1896, are now on sale, at 2s. each copy, post free. The two together in one parcel can be obtained, carriage free, for 3s. 8d.

IF subscribers to either of these magazines wish to bind up their numbers, I shall be happy to forward copies of the *Index* gratis, on receipt of a post-card asking for one.

SINCE our last issue the Society has published a 24 pp. 8vo pamphlet, entitled *Christianity and the Religions of China: a Brief Study in Comparative Religions*. By the Rev. C. G. Sparham, of Hankow. *Price one penny*. This pamphlet embodies the deliberate, well-grounded convictions of a man who has spent ten years in sympathetic and intimate personal contact with Chinese of all sorts and conditions, to whom every phase of their religious life and thought has been a matter of the deepest interest, but to whom the absolute superiority of Christianity has become clearer and clearer the more thoroughly he has examined the religions of China. The reader will not find the pamphlet a dry essay, but a living narrative of missionary experience and incident. It contains, among other things, three exquisite stories illustrative of the power of the Gospel. Copies can be obtained, post free, for 1½d.

GEORGE COUSINS.



## PROCEEDINGS OF THE BOARD.

*Board Meeting, November 24th, 1896.*—Mr. S. MASSEY in the chair. Number of Directors present, 69.

Dr. S. S. McFarlane was welcomed home from China, and the Board took farewell of Dr. R. J. Ashton on his return to North India.—The Foreign Secretary remarked that Dr. McFarlane had had a singularly interesting and successful term of service at Chi Chou. If evidence were ever wanted of the wisdom of missionaries moving into country districts and establishing themselves among the country people, away from large centres of population at the ports, the story of the Chi Chou Mission would present that evidence in a most impressive form. While it was an out-station of the Tientsin Mission, visited once or twice a year during twenty years, its history was one of disappointments, many baptisms, but few converts remaining steadfast. When Mr. Rees and Dr. McFarlane were appointed to it as a head-station a new life began, and it was now one of the strongest and healthiest and most hopeful of the Society's stations in China. Dr. McFarlane had done a great medical work. Referring to Dr. Ashton, Mr. Thompson stated that he came home a few months ago under circumstances of great depression and disappointment both to himself and the Board. The Directors had been compelled to consider where the work could be cut down, and Kachwa had the misfortune to be the only station chosen for immediate retrenchment. The Board had since then seen its way to reverse that decision, and he was sure that, however much some Directors might feel doubtful as to the wisdom of incurring the responsibility of re-opening the Mission, there would be no difference of feeling in regard to the work itself, in the joyfulness that Dr. Ashton was able to go out again, and in prayer that the Society might be rewarded for its faith. Personally, he (Mr. Thompson) could say that it was a great load off his own mind, and he was thankful to God that the Board had been able to face the situation as it had done.—After a few kindly words from the Chairman, Dr. McFarlane and Dr. Ashton responded. Dr. McFarlane expressed his belief that the future of China depended largely upon the development of work in country stations. The past ten years at Chi Chou had been the happiest ten years of his life.

The Board accepted with much regret the resignation by Miss Bliss of her position as a missionary of the Society, in consequence of the disturbed condition of affairs in Madagascar, which make it impossible, in the judgment of the Directors, to send her back to her station. The resolution proceeded: "The Directors desire to express to Miss Bliss their sense of the value of the services she has rendered as a member of the Madagascar Mission since 1876, and their hope that she will be able to find in some other sphere at home the opportunity of continuing to exert that valuable Christian influence, and of rendering that faithful service which have marked her connection with the Society in Madagascar."

The Directors decided to continue the Urambo Mission until the close of 1899, in the hope that it may be possible for the Moravian Missionary Society to undertake the work from that date.

In accepting the resignation of Mr. W. H. Nutt, who has served the Society as an artisan missionary in Central

Africa, the Directors expressed their continued confidence in him, and their good wishes for him in his endeavour to obtain full medical qualifications to fit him more thoroughly for missionary service in the future.

It was decided that the Foreign Secretary should include Lifu in his South Sea Deputation tour, and that the Rev. J. King, the Society's Australasian agent, be invited to accompany Mr. Thompson and Mr. Crossfield on their visit to New Guinea.

The Foreign Secretary reported the sudden death of the Rev. W. Wyatt Gill, LL.D., formerly of the South Sea Mission, and that he had written to Mrs. Gill, expressing, on behalf of the Directors, their very sincere sympathy in her great bereavement. The Board authorised the sending of a letter of sympathy to Mr. F. H. Pyman on the death of his wife.

The Directors resolved to invite the Rev. R. Baron, of Madagascar, to undertake the Deputation work in Australia next year.



## FROM THE SECRETARY OF THE WATCHERS' BAND.

IT is with a deepening sense of responsibility, yet in the conscious enjoyment of a great privilege, that I again gladly avail myself of this opportunity of greeting the many thousands of our world-wide Band, and with the most cordial Christian affection wish you all, dear fellow-Watchers, a very happy and prosperous New Year.

GLANCING backward over the year through which we have passed, I have thankfully to acknowledge a steadily growing increase in our membership, and a continuance of blessing upon our movement; and while there is much in relation to our work that cannot be tabulated, there is abundant cause for encouragement and praise in the visible results of another year of service.

THE Watchers' Band has done and is doing much to promote the study of the history, the principles, and the methods of missions, and thus to increase the knowledge, to quicken the interest, and to broaden the sympathy of its members. It has brought new life into some of our churches, and not a few of the members have gratefully testified to the beneficial influence it has exerted upon their own hearts and lives.

IT has made God more real to them; it has brought Him nearer to their souls and their souls nearer to Him; and in making more manifest the helpfulness of prayer, and the preciousness of the ministry of intercession, its value has been immeasurable. It has also led many to rejoice in the outlook on the Eternal, and to know that from the windows which open heavenward there are glorious visions to be seen which gladden the heart, and which send us back to our work with new inspiration for service and with joyous re-dedication of our whole being to Him whom it is our happiness to call Master and Lord.

IN a letter recently received, the Rev. T. Travers Sherlock B.A., of Smethwick, refers to the importance of fully utilising

the power which lies in the Watchers' Band, and suggests that every Watcher should make it a matter of constant prayer that missionaries may be raised up who would go at their own charges, or whose expenses would be provided by friends, so that additional helpers might thus be sent out without any charge on the funds of the Society. Mr. Sherlock adds that the C.M.S. has received some remarkable answers to prayers in this direction, and urges that if Watchers will take the matter up, like answers may be looked for.

For the benefit of those who are not aware of the arrangements, it may be desirable to say that, although our new year does not begin until April, new members who may be registered on and after January 1st will not be required to renew their subscriptions until 1898. The new Watchword Card and the revised List of Missionaries will, however, be supplied to such without further charge when issued. Branch Secretaries are urged to take note of this, and to use the opportunity for enlisting recruits.

JAMES E. LIDDIARD.

NEW BRANCHES.

Branch.	COUNTRY.	Secretary.
Manchester (Eldon Street) ... ..	...	Mr. W. R. Walton.
Sunderland (Salem) ... ..	...	Miss M. E. Barber.
West Croydon ... ..	...	Miss E. Goldsmith.

WEEKLY PRAYER MEETING.

THE attendance at this weekly gathering for prayer, we regret to say, at times falls off considerably, and the question has been raised whether it would not be well to revert to the old plan of holding the meeting once a month only. This suggestion, however, met with very scanty support. The few who attend the weekly meeting are unwilling to forego the privilege it affords, and press for its continuance.

The meeting will be held, therefore, as heretofore in the Board Room of the Mission House on Thursday afternoons; but the hour will be changed, and the meeting be held from three to four p.m., and not from four to five o'clock. At the same time steps are being taken to try and secure the presence of a larger number. *If friends who can only attend, say, once a month would but make a point of coming just that once, the meeting would be well maintained.*

A small committee was appointed to consider possible improvements in the arrangements for conducting the meetings. Information as to the Society's work will still be given by one of the Secretaries, but the tea at the close of the meeting will be discontinued.

The following have consented to preside during January:—

- January 7th.—Rev. R. Balgarnie.
- „ 14th.—Rev. S. Sabine Read, Deptford.
- „ 21st.—Rev. A. Moncur Sime, Camden Road.
- „ 28th.—Arthur Marshall, Esq., Chairman of the Southern Committee.

THE CHI CHOU MISSION, NORTH CHINA.

CHI CHOU is a rural district, lying about 200 miles to the south-west of Tientsin, from which it was worked by means of native evangelists, supplemented by periodical visits from missionaries, until 1888, when it became an independent station. Frustrated in their attempt to secure a footing in one of the cities of the district, the missionaries decided to make the town of Hsiao Chang their head quarters.

The Mission staff consists of the Rev. W. Hopkyn Rees and Mrs. Rees, Dr. Sewell S. McFarlane and Mrs. McFarlane, Mr. J. B. Grant, lay missionary, and Miss Roberts.

There are 432 church members connected with the Mission, 160 other native adherents, and two schools.—Ed.



SECRETARY OF THE CHI CHOU NATIVE CHURCH.

When Chi Chou was started as an independent station in 1888, a widow sixty years old attended our services regularly, and seldom missed a Sunday. She lived at Ming Shih Chuang, five miles away, but having given the best place in her heart to Christ, the tiresome and tedious walk, with her small, cramped feet, did not cool the ardour of her love. Widow Chang had been baptized by the Rev. A. King (Tientsin) in 1884, her own brother—now our voluntary worker—Chang Tung Shêng, having been used of God to lead her into His kingdom. Soon after we settled here she persuaded a few neighbours to accompany her, several of whom became inquirers, and some remain to this day faithful and earnest. In 1890 she offered the free use of a room where services



could be held, and this led to bitter persecution on the part of her sons, but she lived to see one of her sons a church member, and the other soon discovered that he raged in vain. Mrs. McFarlane and my wife alternately visited the place on Wednesdays, Dr. McFarlane and myself taking services every Sunday. Several additions to membership were recorded, and the small mud hut became too small for



BOARDING SCHOOL TEACHER AND BOYS.

our needs. As it was impossible to secure larger premises, the converts bought a tent, which was attached to the chapel on Sundays, and in this way additional accommodation was provided. Last year it was apparent that some extension was again necessary, as members and inquirers increased. Finally it was agreed to celebrate the Centenary of our beloved Society by acquiring a piece of land and building a new chapel. Delegates were sent to the other churches to solicit financial aid, and they met with such a liberal response that the building was erected this spring. The total cost of land and building was £28 13s. Of this sum the native churches contributed £14; Miss Flossie Roberts (Liverpool) sent us £2 12s., the proceeds of a "children's bazaar"; the Festiniog Y.P.S.C.E. sent £1; Rev. J. Lees, of Tientsin, generously sent us £3 15s.; and the local missionaries found the balance. That is to say, nearly one-half of the expense was met by the special gifts of the natives, without in any way reducing their usual collections in support of their various organisations. All the male members of the church at Ming Shih Chnang gave labour gratuitously, and some of the women gave materials. If these items be added, the natives contributed much more than one-half of the total. When we remember, further, that nearly all our converts are of the poorer class, this self-sacrificing liberality is a most encouraging proof that the principle of self support has taken root and is already bearing fruit.

This chapel, though cheap, is, without doubt, one of the most handsome brick buildings in the village, and certainly there is no heathen temple that can compare with it in size and position. The new place was dedicated to the service of God on May 25th, when Miss Roberts, Dr. McFarlane, and Mr. Grant helped me in conducting a most solemn and joyous service. Our schoolboys attracted much attention, and won golden opinions by the very hearty and sonorous way in which they sang hymns during the day. Many of the heathen neighbours attended the meeting and expressed good wishes.

No great event is complete in China without a feast—however cheap it may be, it is always dear to a Chinaman's heart—so we had prepared liberally for the many hungry ones. One blind man, on this occasion, ate 2½ pounds of bread alone!

There are now forty-six communicants in this church, with three competent and hard-working deacons, and these, for the most part, form a monument to the untiring zeal and incessant labours of old Mrs. Chang and her brother. And thus the Kingdom of God is striking its roots and extending its branches.

Another building has recently been completed at our central station. It had been felt for years that we needed accommodation for converts and preachers from a distance



SCHOOL BOYS FEASTING AFTER THE SERVICE.

who may be here on church business. We also wanted a kitchen in which to provide the food for the 300 or 400 people who attend our semi-annual gatherings. Our local church funds, to which all employees contribute monthly, and non-employees twice yearly, had been more than sufficient to pay the current expenses of the different churches, and there was a good sum in hand—about £19. It was



therefore agreed to build five rooms, to meet the needs aforementioned, and as my study was too small to hold the meetings which are held weekly with the preachers and deacons, it was decided to erect rooms for that purpose. All these are now finished, and they are most convenient for the said objects. The new treasurer—Mr. Grant—has about 10s. in hand, which is to form the nucleus of a new fund! A few years hence we hope to have sufficient funds in hand to build a large chapel at head-quarters, which is even now an urgent necessity.

It has been a bard, sometimes almost a hopeless, struggle to get our people to realise their duty and privilege in the way of self-support; but two of our leading native assistants have rendered most efficient aid in constantly promulgating the principle, and by practising what they preached they have helped materially in bringing our converts into the right attitude. The fact that over 200 taels—say £30—have been spent this year alone by our local churches is sufficient proof that we have succeeded. A Welsh proverb has it, "Nothing is good which might be better." We are grateful that we have made a fairly good start, and believe that half the battle has been won, so we are encouraged to expect greater things than these hereafter.

I may add that, at our autumnal conference a proposal will be made that the churches should unitedly employ and pay a competent man to take charge of the many secular matters affecting the whole church, and also, in conjunction with the deacons, arrange for a vigorous preaching campaign at every outstation during the winter. If this plan works well, it may ultimately lead to the election of a native pastor, paid by the church members. But, although many of our people are urging the appointment of a native pastor, I should hesitate to encourage such a step until our converts are quite prepared and able to bear the full responsibility involved in such an appointment.

W. HOPKYN REES.

## PORTRAIT GALLERY.

1.—REV. R. WARDLAW THOMPSON,

FOREIGN SECRETARY OF THE SOCIETY.

NO apology is needed for assigning to the Society's senior Secretary the place of honour in this Portrait Gallery. Apart from the prominence and responsibility of Mr. Thompson's office, both as the link of connection

between the Directors at home and the missionaries abroad and as the well-known exponent of the Society's policy here at home, the fact that he, with Mr. W. Crosfield as his colleague, is about to make an extended tour amongst "The Islands of the Sea" in which the Society is labouring, furnishes a suitable occasion for publishing his portrait.

For notes on Mr. Thompson's work and on the general features of his tour we refer our readers to an interesting paper in the current issue of NEWS FROM AFAR, from the pen of Mr. Albert Dawson. Mr. Thompson and Mr. Crosfield expect to sail in the *Gothic* on January 23rd. After a brief stay in Australia the deputation will visit New Guinea and the South Seas. Mr. Thompson will then return to Australia, while Mr. Crosfield will

come home to England from Samoa by way of America. From Australia, the Foreign Secretary will go by way of Colombo and Mauritius to Madagascar.

NOTICE.—The Young Women's Missionary Band has now a small number of speakers who are willing to address Y.P.S.C.E. guild or children's meetings. Applications should be made if possible a fortnight beforehand to the Secretary, 12, Ravensbourne Road, Catford Bridge, S.E.



REV. R. WARDLAW THOMPSON.

From a Photograph by ELLIOT & FRY.

## WHAT £10 CAN DO IN CHINA.

London Mission,  
Chung King, West China,  
July, 1896.

MY DEAR FRIENDS,—When we were in England on furlough, two years ago, our friend, Mrs. B—, of C—, started a Juvenile Missionary Working Party with about thirty members. The girls have met periodically at Mrs. B—'s and other friends' houses to make various pretty and saleable articles, for which they provide their own materials. In July or August they have a sale in the open air. They invite parents and friends to afternoon tea, and then beguile them into buying from the stalls. I need not tell you that the parents enjoy seeing what their girls can do out of school hours. Many of the workers are quite wee ones. From the first sale of work, besides making other grants, £10 was sent to us for use here. I would like you to know how much can be done for Chinese children with such a sum.

Since June, 1895, we have carried on a girls' day-school, paid the teacher's salary, provided books and school apparatus, and given prizes at the end of each term. At the Chinese New Year, and again at breaking-up time for the summer holidays, which only lasted a fortnight, we had a feast or tea party.

Besides the above, the money is sufficient for the support of an orphan in the American Mission Girls' Boarding School. This child, whose name is Chin Yü, is seven years old, and is absolutely given over to the control of myself and the school authorities. I sent her to the American Mission Girls' School because we have no boarding-school yet.

We have just taken the school girls over to spend a day and night at our nice new bungalow, which has been so kindly given by Mr. and Mrs. Harris in memory of Mr. and Mrs. Walford Hart. The house is built near the top of a hill, on the opposite side of the great Yang-tse Kiang, about fifteen li (five miles) from Chung King. In the summer it takes nearly three hours to get there, for although it is such a short distance it is not less than 1,500 feet higher than the city.

We have no trains here to jump into when we want to go anywhere, but have to travel in bamboo sedan-chairs carried by coolies. This way of travelling is slow and unpleasant at any time, and especially so when the thermometer registers between 90° and 100° in the shade. It seems dreadfully hard for men to carry chairs up steep hills in the heat of the sun when the occupant can scarcely bear it inside. It is by carrying sedan-chairs that thousands earn their livelihood in Chung King alone. They do not like it if we walk instead of hiring chairmen. They think we are mean if we do. Besides, they cannot understand how we can enjoy walking at any time. Chinese themselves never walk when they can afford to pay for a chair. When the girls had their day out at the bungalow, of course they had to go

in chairs, because, as day pupils, they still have bound feet and could not walk so far. If they were boarders, and we had control of them, we should make them unbind their feet. There are thirteen girls on the register, though only seven ventured to go so far from home. None of the seven had ever before crossed the great river Yang-tse. Chairs were hired in the city, and carried with their inmates right on to the ferry boats, and so crossed over—no light matter when the Yang-tse is at its summer flood.

They reached the bungalow about 8 a.m., before the sun was very high, hungering for their breakfast. I had made arrangements the previous day for provisions to be brought from the city in the early morning. After breakfast, we had some games, such as hunting the slipper, hiding a thimble, puss in the corner, and another with a ring on a string. They seemed to thoroughly enjoy playing these English games, and laughed so heartily when the guesses were not right that it made one's heart glad to hear them.

Chinese children always seem to me more like little old women than children, living as they do in filthy houses and crowded narrow streets. They have so little enjoyment in their lives, and many of them have to work very hard when they are quite small.

After dinner, they enjoyed running about the hills around the house. When they had been photographed we all went out for a walk together. They made a very pretty picture, winding along the narrow paths of the pinewood hills in their bright red, blue, and green garments, long black plaits tied with scarlet cord, and tiny red or blue shoes. I wish the photograph could show them just as they looked then, with all the colours brilliant in the bright sunlight. Our little Kathleen looked quite an English child beside them, in her plain white frock, white skin, and wavy light-brown hair. The girls were delighted to have Kathleen with them, and she chatted away in Chinese to them with a "quite at home" absence of shyness.

Before going to bed, they sat out in the moonlight, singing Chinese translations of "Jesus loves me," "There is a happy land," "When He cometh," and "The Great Physician." After this we had evening prayer together, and so ended for us all a very happy day.

I think our young friends at C. will have very glad hearts when they receive the report I am now sending them of what has been done with their money, and that they will realise how true our Lord's words were when He said: "It is more blessed to give than to receive." And I also think that all will agree with me, especially as I have still a little of it in hand to go on with, that £10 has done a great deal in one year. And if I write and tell how much happiness the willing little ones at C. have given to these little ones of Christ's in China, others may be encouraged to "go and do likewise."

Yours sincerely,

FRANCES ALICE CLAXTON.





CHUNG KING VIEWS.

MRS. CLAXTON, TEACHER, AND GIRLS.

THE BUNGALOW ON THE HILL.

THE NEW MISSION HOUSE.

## A STORY THAT POINTS ITS OWN MORAL.

DEAR MR. THOMPSON,—For the last fortnight I have been having a grand time in the villages, visiting, on an average, five or six per day, and meeting with much encouragement. Work in the villages is always more enjoyable and hopeful than in the large towns, where the people have been corrupted by "civilisation," and this time it has been exceptionally so to me. I am now camped in a splendid centre for work. Vettrapetti is an ordinary cultivators' village, and stands on high ground, from which several other similar villages are distinctly visible. Within a radius of ten miles there are ten villages, caste and pariah.

The last time I camped here the inhabitants of Sekkali-*petti*—a pariah village—having seen our school in the *parcherry* of Harur, and having noticed the good effect education and discipline were having on the scholars, asked that they might have a school also. I was rash enough to promise them one when the necessary funds could be found. They have several times since renewed their request through the catechist, and seem not to be able to understand the cause of delay.

A few days ago I notified to the catechist my intention of again camping in Vettrapetti, and was told I had better not do so unless prepared to give them a school. And, sure enough, soon after arriving, I was waited on by a deputation. It was composed of the most influential people, not of Sekkalipetti alone, but of seven or eight other villages besides. They had everything "cut and dried," and their scheme was that a school should be at once opened in Vettrapetti—as being most central—that it should be for caste people and pariahs alike, that they themselves should erect a suitable schoolhouse, and that I should send them a good Christian teacher and manage the school. I had to confess that it was a most suitable and workable plan, and that I should very much like to see it carried out. But there was one difficulty, and only one, and that was money, of which I had absolutely none to spare for such a new venture. My answer was a disappointment to them, as I could plainly see from their faces. But they were not to be put off so lightly, and began to suggest ways and means. In the end, I promised them I would write letters to England, and in other ways do my best to procure funds. They also promised to be forward with the building, and to secure at least fifty scholars for a start, which number they did not doubt could be doubled in a short time.

So I have once more committed myself, and, as a natural thing, look to you and home for a way out of the difficulty! Your last letter *re* next year's grants is not very reassuring, and I can scarcely hope for an increase in my school *grants*. But I write in faith that you will be able to help me in some way. The young people of the Dalkeith Sunday-school support the Harur school; and, perhaps, if you will be good enough to publish my need, some other Sunday-school or generous friend will be found who will undertake to support

a school in Vettrapetti. Failing this, I shall have to sorrowfully say to the villagers: "I am very sorry, but I cannot help you." They emphasise the fact that they want a *mission school*, because they say the education and discipline in mission schools are better than in Government or private schools. The nearest Government school is five miles off.

The longer I work among these villagers the more am I convinced of the importance and usefulness of village schools. It is almost impossible to do much among the ignorant adults. The few casual words they hear are soon lost, and, if influenced at all, they are so bound by caste and social and family ties as to be unwilling to take the decisive step. The children, on the other hand, are usually sharp and teachable, and can in such schools be *systematically taught*. If we can influence them *now*, impressions can be followed up and are likely to grow, and we shall have less difficulty in reaching them in after life. Said an old Pariah to me the other day: "What is the use of preaching to us? Your words seem to be good, but we do not know. We are buffaloes and know nothing. But here are our children; teach them and make them good."

With regard to the rest of our work I have very little to say. We keep "pegging away" at it, and are no doubt making some small advance. But progress is very slow, and so many evil things happen to throw us back. A few months ago I dismissed a catechist for adultery and other sins, with the result that he filed a suit against four other agents, whom he suspected were my informants, for defamation of character, and cited me as his first witness. All the evidence, however, went to prove his guilt, and the case was dismissed. Nevertheless, it gave us trouble, and was a disgrace to our little Christian community. It went to prove, however, that such conduct as the catechist was guilty of is not *tolerated* in Christianity, and in that way, and as a warning to others, I hope it will not be without its good results. To have discovered him and cast him out, "delivered him to Satan for the destruction of the flesh," is an advantage, for a traitor in the camp is the worst of all enemies; but would that he had never entered. May the Lord in the same way cast out all Achans from the camp, and all mercenaries and faint-hearted ones from His army, and, filling the remaining ones with His own Spirit and power, lead them on "conquering and to conquer."

I have one more request. Do please send me a colleague as soon as you can. Last month I had a pleasant tour with Messrs. Dignum and Brough, in the Coimbatore district, and greatly enjoyed and benefited by their company. Such an experience of comradeship was new to me, and made me realise afresh how much more work a man can do, and how much more cheerfully and efficiently he can do it, when he has a comrade.

I have just received news that one of our Christians in Tripatore has died of cholera, and that the epidemic has now spread all over the town. It has been in Tripatore for the last few months, and up till a week ago the average death-rate had been twelve per day. It has now assumed much larger proportions, and I fear for our little flock. Fortunately, my tour will be over in a day or two, and I shall be free to return and do whatever may be necessary.—With kind regards, yours sincerely,

CHAS. GEO. MARSHALL.

Camp Vettrapetti, Tripatore, S. India.



## MALAGASY REFUGEES.

THERE are about eighty refugees in the group, and most of them are old familiar friends of ours in Vonizongo.\* On the left, holding his child, is our famous doctor, Rainiharisoa. He is one of our best men, and narrowly escaped with his life. His house, hospital, and all his medicines were destroyed. At his elbow, sitting

faith, and was subsequently murdered.\* Almost in the centre of the group, sitting down also, is another of our evangelists, Andrianaivo Ramiraho, with his wife on his left. Standing on a level with these are two pastors and an evangelist, their wives below equally conspicuous, with hair dressed in long plaits hanging loose. On the side of me, nearest the doorway, are the Training School teacher, Ramalanjaona, and his wife. On the other side another evangelist.

They do not look like refugees, I must say. But all have



A GROUP OF REFUGEES FROM VONIZONGO.

TAKEN OUTSIDE THE L.M.S. NORMAL SCHOOL, ANTANANABIVO.

down, and partly hidden, is the wife of the evangelist Ratsimikotona, who made such a brave confession of his

\* Vonizongo is an extensive but sparsely populated district to the north-west of Imerina. The people belong chiefly to a tribe of Hova nobility with their slaves and dependents. In the old days of persecution many native Christians sought refuge in Vonizongo, so that its connection with martyrs and refugees has long been established. During the recent outburst of heathen ferocity no district suffered so severely as Vonizongo. Mr. Hockett, the missionary in charge, had to relinquish his work and seek safety in the capital. Subsequently many native Christians had to flee for their lives, a party of whom are here shown.—ED.

lost everything they possessed (most of the "lambas" worn by them in the photograph were borrowed). They have no home, and if the present disturbances continue will be utterly poverty stricken next year. About 2,000 like them are at Ankazobe, in the north of Vonizongo, under the protection of French troops. Several of the girls were in Miss Coombs's Home, at Fihaonana. They all "mampamangy" or visit their English friends, and ask for their earnest prayers during these distressing times. W. HOCKETT.

— \* See CHRONICLE, October, 1896, p. 235.



# WOMAN'S WORK



## BHOT, AND THE BHOTIYAS.

**B**HOT is the name given to a tract of land which comprises the valleys of the snowy range in the Himalaya Mountains, by means of which access is obtained to that part of Tibet called Hundes. These five valleys form great trade routes for the Bhotiyas, and they abound in primeval forests of cypress, cedars, pines, oaks, and other trees. Monsiary is a valley studded with large villages, nestling in the midst of rich cultivation. It is the principal winter resort of the Bhotiyas, and may be regarded as the centre of our L.M.S. Mission, which is in connection with the Almora one. The Bhotiyas are a fine race of hardy mountaineers, extremely fond of music, and this proves a wonderful help in the work of preaching the Gospel to them.

## PATIENTS IN PEKING.

BY MRS. ELIOT CURWEN.

[ HAVE lately come across some interesting people, in-patients and out-patients, who are descendants of a party of Asiatic Russians captured by the Chinese about the middle of the last century. They are now Chinese in all

respects except their religion, and that is according to the Greek Church. I was astonished when I questioned a very poor woman and found she knew about Jesus Christ as the Saviour of the World! She talked in quite a superior way about the Chinese as heathen; and yet there was nothing about her, as far as I could find out, to distinguish her in any way from one of them. I had reason to point out to her that to know the truth is of little use unless we obey it. I find that Russian missionaries work among these people, and have done so ever since they settled in Peking. They have a girls' boarding-school, which is superintended by an educated woman who is now over seventy. This woman's daughter and grand-daughter are teachers in the same school. One of these Russo-Chinese women was brought to us one day with a compound fracture of her leg, caused by her husband, in a drunken rage, throwing a huge stone on it while she was asleep. She was an opium-smoker and a very degraded character.

The most interesting in-patient we have had in the women's wards has been a little Miss Leaf, aged nine, whose pet name was "Mirror." Her grandfather is a mandarin, and her uncle holds a very high position in one of the provinces. This motherless child lives with her grandfather, and father in the southern part of the city, several miles from our compound. Twice last summer I went with my husband to see her. We found the child a victim of the dreaded hip disease, which was already robbing her of sleep. My husband's instructions were carried out by her relations



A WOMAN of  
BHOT.





with unusual care during the summer, and the little girl patiently lay on her back month after month, until in November she came to the hospital to be operated on, and remained as an in-patient seven months. During that time her grandfather frequently visited her. He was evidently very fond of little "Mirror." In the cold weather this old gentleman would come robed from head to foot in the most lovely sable. Apparently his wealth was all exhibited in his dress, as his house, although large, was in a very dilapidated condition, and showed signs of absolute poverty.

This Mr. Leaf is a very interesting old man, proud and stately. He understands little Pekingese, as he comes from the South, where he has already heard the Gospel. His little grand-daughter is bright and intelligent. She and her two nurses monopolised one ward during their stay with us. When "Mirror" came she could not read, only recognised a few odd characters; but on leaving she could not only read, but had committed to memory about twenty hymns and a portion of a Gospel. She seemed to us to become quite a devout disciple of the Lord Jesus. She prayed morning and evening in the presence of her nurses, and on Sundays, when not able to go to the service, she occupied the time praying and singing all the hymns she knew. The Lord Jesus helped her to bear her pain and lie still, for she was certainly the most patient little sufferer I have ever met. Her recovery was very tedious; but great was her delight when in May, after seven weary months, we were able to carry her daily into our compound, and lay her on a long chair by our front door, where she could see the flowers. Little "Mirror" went home cured. On her last Sunday with us, after she had been having tea and cake in our dining-room, and we had sung together many of her favourite hymns, I began by questions to find out in a more complete way the extent of her knowledge, and I was perfectly amazed at the way she had got hold of the truth—how she seemed to have taken into her little heart so much of the life and teaching of our Lord Jesus. Little "Mirror" carried away with her a beautifully bound copy of the New Testament, as a present for her grandfather; also a copy, bound in scarlet, which she prized as her own, promising to come and see us as often as she could.

So, by simple ways such as these, a knowledge of the truth is permeating this dark land; and although the disgrace and social ostracism which still follow the profession of Christianity deter the majority from openly following Christ, still there must be many secret disciples.

By the kindness of friends we have been able to make several sorely needed additions and alterations in our quarters. In a few weeks we hope to open a new ward containing fourteen trestle beds painted snowy white. These stand on a boarded floor, and each bed has a locker in which the patient may keep his things. We are having some pictures, too—parable illustrations—painted by a native artist, to decorate the walls. Many of our European pictures are anything

but pleasing to the eye of a Chinaman, so we think it better that the "Prodigal Son" and the "Sower" should appear on the scroll according to a Chinaman's imagination. Some of the English cartoons of Christ seem horrible caricatures to us, but to a native they are quite repulsive. It is difficult to find a native artist who can paint intelligently and sympathetically a Scripture subject, but there are one or two Christians who have done fairly good work (in the eyes of their countrymen at least) in this way; but this by the way. We have also been able to provide a wadded mat, quilt, and suit of clothes for each of these fourteen beds; moreover, the long-coveted bath-house and mortuary have been built. When I say that previously we had no place in which a patient could have a bath whether he needed it or not, and only the public ward in which to leave a dead body awaiting burial, no one will think we have made an extravagant use of the money our friends have so kindly contributed by using some of it in this way. Oh, the delight of next winter's work under such improved conditions! Another large ward, the "anti-opium den," a very old room, may have to be re-roofed and almost re-made. This my husband means to see to when this rainy season is over, as we believe the funds will about cover the expense.

We hope that the comfort and cleanliness of our quarters may at least convince our patients that we are not quite barbarians, and that our message may be worth listening to. May the clean, warm beds lead to a desire for clean, warm hearts, and may the Master's "Inasmuch" make melody in the hearts of all those who have helped by their gifts and their prayers to bring this about!

## THE SAVIOUR CALLS FOR SERVICE.

**O** WOMAN hearts, that keep the days of old  
In living memory, can you stand back  
When Christ calls? Shall the Heavenly Master lack  
The serving love which is your life's fine gold?

Do you forget the hand which placed the crown  
Of happy freedom on the woman's head,  
And took her from the dying and the dead,  
Lifting the wounded soul long trodden down?

Do you forget who bade the morning break,  
And snapped the fetters of the iron years?  
The Saviour calls for service; from your fears  
Rise, girt with faith, and work for His dear sake.

And He will touch the trembling lips with fire:  
Oh, let us hasten, lest we come too late!  
And all shall work; if some "must stand and wait,"  
Be theirs that wrestling prayer that will not tire!

—Selected.

## MALAGASY SUPERSTITIONS.

BY MISS E. C. FOXALL.

THE belief of the Sihanaka tribe in their native diviners is great. They are generally cunning, far-seeing men, who know how to play upon the superstition of the people. They study human nature, and doubtless find it a profitable aid in their business. In the autumn of 1894 an epidemic of whooping-cough threatened our district. A diviner who lived in Anororo, a heathenish town on the west side of Lake Alaotra, observed this, and immediately pretended to foretell that sickness and death would overtake the children. He told them that, while fishing, he caught a white fish which told him so. The fact of the fish being white was singular, for the species he mentioned were the most common and always of a blackish colour. He knew the hearts of the people sufficiently well to know that the mothers would be anxious to do all in their power to prevent such happening to their children; also that they would not believe in the greatness of the calamity if some trivial thing was prescribed to counteract it.

He appointed a certain night for each village to carry out his instructions. At midnight the women were to go out in a company, and sing as they went to a flowing stream, from which they were to carry home a pitcher of water. This done, the chief of the village was to place two waterpots of rum on the earth in an open space where the people could gather round them. Also a new, unfinished basket and a red-feathered cock. Then the villagers were to gather round these to pray, sing, and drink the rum until cock-crowing, when the cock was to be killed and his blood mingled with the water brought from the flowing stream. With this the children were to be sprinkled, and their hair cut off in circles, leaving only a tuft on the crown of the head.

The inhabitants of the villages round the lake, and even of our own town, carried out these instructions most minutely. Night after night the sound of weird singing was wafted up the hill to our house. I was anxious to know what was going on, but to all my inquiries I got no satisfactory information; so I determined to visit the next village from which such singing proceeded to see for myself. I had not long to wait, for a few nights after, arranging with my Bible-woman to go with me, she came and roused me at 12 p.m. The singing had begun in a village about fifteen minutes' walk from the house. It was one in which we were specially interested. All efforts to get the inhabitants to attend church had failed; therefore, we had been trying open-air and cottage services for some time, but without any apparent result.

It was necessary to be disguised, as they would not proceed with the ceremony if they knew a foreigner was present. I put on a Malagasy *lamba* and wore it over my head, as the natives often do. When we arrived, the women had

returned with the water; the rum, the unfinished basket, and the red-feathered cock had been placed in a spacious part of the village, and the villagers—chiefly women—were gathered round these things—praying, I was told; but to me they seemed like children at play, singing and clapping their hands. At this stage the lack of enthusiasm was very marked.

The rum was passed round, they all drank of it, and then proceeded to the outskirts of the village. As they went along they often paused to form circles of eight or ten, and stood singing, keeping time with feet and hands. As the rum-drinking and praying were to continue until cock-crowing, we returned home without seeing the children sprinkled, for the scene seemed likely to be one of drunken revelry. It was a sad, depressing sight; but we returned conscious of having received a new impetus to work, and a deeper interest in the people of that village.

The whooping-cough spread, and multitudes of children died, but the people's faith in the diviner did not decrease, although the measures to counteract it failed. On the contrary, their faith in him was established, for had he not once more proved to them his foreknowledge?

I once dined with that old gentleman and his wife. While in his house he showed me an ancient knife, about three feet long, to which was tied a dried piece of a sweet-herb root. The knife had been handed down through generations from his ancestors, and that anyone who examined it could well believe, for it had every appearance of great age. It was only used in the ceremony of giving a child its name, or, we might say, in changing a child's name; for all children receive some childish name as soon as they are born, very often one suggested by some circumstance connected with their birth. When it is convenient for the parents to kill an ox, or as many as they deem suitable for the occasion, they consult a diviner as to the lucky day for such a ceremony. When the day arrives, all the relatives are called together, and the ceremony takes place in front of the house, the diviner killing the oxen with his knife. A needle is dipped into the blood that adheres to the knife, and the ear of the child is pricked with the needle. At the same time the diviner pronounces the new name. Then he removes the sweet root from the knife, and scrapes it over the child's head; while he is so doing, the people with one voice shout: "May he conquer! May he take many captives!"

The present time is one of severe trial for the Malagasy. I am sure it is a time of purifying, and that, I know, many missionaries and natives have felt to be the churches' greatest need. Superstition may reign for a time; but I am sure the children educated in the Mission schools will turn from it, feeling its emptiness, for the Bible truths are safely stored in the minds of thousands of Malagasy boys and girls, and God has promised: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."



## AMONG THE WOMEN AND CHILDREN.

BY MISS LODGE, OF SALEM.

AS usual, I fear I have nothing special to report of our work amongst the heathen women. It is disheartening sometimes to feel that it is so, but the women are so ignorant; they have never been taught to think, and they cannot do so. They believe a certain amount of what we tell them, but they cannot realise that it is a personal matter, that it is for them. I suppose this is not to be wondered at. It is not only that they have been counted always as of no importance, save to do the daily house-work and rule their daughters-in-law; but they do not realise their sinfulness, so do not think they need forgiveness, and the love of God does not seem to be a thing they can understand even in the smallest degree.

If I once start talking about my children, and my joys and trials with them, you would be wearied out before I had finished, so I must try and condense what I would say. On the whole the children are certainly improving; they still give me, or some of them do, very many trying hours, but the general conduct is good, and several of them are earnest little Christians who strive daily to follow Christ's example, and whose influence over the little ones is most helpful to me; even they, however, need guidance and encouragement as well as those who are not so much in earnest, and I often feel that if I gave every moment of each day to the children alone, it would not be too much. I am very thankful, though it needs plenty of patience and love, in that they come to me with all their joys and their troubles. Not a day passes but some two or three times I hear a gentle "May I come in?" at my door, and find it is one or the other of them in some special difficulty, or with something to show or tell me. I am still pleased with the matron; she has not been yet able to learn to read even small words, but she plods on, and I hope some day she will do so. She is unselfish and her chief thought is for the children's good; she is humble, too, not a very usual characteristic of a Hindu. She, of course, always comes in to prayers, and this morning, instead of sitting down as usual, she, of her own accord, stood with the very small ones and repeated with them the first commandment, which happened to be their verse for the day. I suppose she had got the elder girl who teaches the little ones to teach her too, for she is very ignorant; and though I often talk with her, she finds it difficult to commit anything to memory.

The school in connection with the Home is getting on well. I have some eight or nine little Christian girls from the villages near by, and about the same number of heathen as well as the children belonging to the Home, in it.

Our one attempt (at least, I except Miss Crouch's Bible-class), the Watchers' Band, is progressing, and is, I think, doing real good to the Watchers themselves, as well as those, we believe, for whom we pray.

## SOME CHINESE HOMES.

BY MRS. FAHMY, OF CHIANG CHIU.

A FEW months ago I visited a better-class heathen home—heathen home I must call it, seeing only a few of this household are disposed towards Christianity. The husband was a military mandarin in this city for some time, but at the end of last year threw up his position, as he wanted to be an honest man, and an upright mandarin is an impossibility. He came into contact with medical missionaries, got their help and attendance on his family, and through them became acquainted with the Gospel.

His salary as mandarin, he told my husband, was thirty dollars per month—just about £3 in English money. This sum, of course, was only nominal, and quite inadequate to keep up his establishment, but he was expected to fleece the poor people who came under his jurisdiction for all the rest. This he felt he could not do any longer, so he gave up his position as mandarin. Fortunately he is not a poor man, though not a rich one.

We have every reason to believe that this man's heart is right with God, and that he is a good Christian gentleman.

He has not yet seen his way to come to chapel, and the drawback is this—viz., he has two wives. What can be done? He married them before he became acquainted with the truth. Both wives have children; can he send either of these mothers away?

Well, to this house I have paid a number of visits. The first wife I have never seen; she has always kept out of my way, and therefore I know she must be very much against the Gospel; otherwise sheer curiosity to see and talk to the foreigner would have brought her out of her rooms. The second wife is always delighted to see any of us, gives us tea, and tries to keep us as long as she can. I have had long talks with this nice little woman, and also with the mandarin's sister.

Last time I saw them the second wife, who has two nice boys, asked me how she should teach them to pray. She said that every evening she taught her lads to clasp their hands, look up to the sky, and say: "Oh, God, take care of us; we beseech Thee to take care of us." She asked, too, whether she should keep the windows open or closed while they prayed. I told her that she must not forget to teach her boys to thank God for the blessings received day by day. She then went on to tell me how much she wanted to be a Christian; that she never could worship idols again; but that she was much troubled about one thing—viz., that she could not possibly come to chapel, and she feared that God would not be pleased, and would not receive her on this account. I tried to show her the need of going to chapel; but told her, of course, that God looked at the heart, and if the heart was right God certainly would receive her as His child. She seemed much comforted, and asked a great many questions concerning her soul's welfare. The room was filled



with women and girls—servants, friends, daughters, and future daughters-in-law.

The old mother—the mandarin's mother—always meets me; but she is not favourable to Christianity. She clings to her idols; keeps their birthdays, and constantly pays homage to them. She is a firm believer in her idols. She has theatrical performances in the house several times in the year to please the gods, who are usually placed in front of the stage to be entertained. She also burns incense before some idols every day, &c.; so, you see, she is a heathenish old body. It is all very obnoxious to her son; still, he dare not interfere. In China the mother holds sway, and everything must be done just as she wishes it. It is, indeed, a sad sight to see an old woman with one foot in the grave clinging to her idols, and trying to find peace where none can be found.

One day, a short time ago, while out visiting in heathen and Christian homes, a loud noise of wailing issued forth from the house just opposite the one I was in at the time. On asking the cause of grief, I was told that a young man had just died of plague! Presently the mother-in-law of the dead man came running across to see me, and begged me to go and see her daughter who had just been left a widow.

This old woman I knew very well. She became a Christian some years ago through the hospital, the doctor having saved her life. She was in great grief that her son-in-law had died a heathen. When I went into the house the wailing ceased. The room was filled with women and one or two men. They were all standing round a table on which was placed two large paper idols, which were bought for the occasion. One idol represented a male and the other a female. I did my best to show these poor people the uselessness of trusting the work of their own hands, and told them whom to trust and where to get comfort. They all listened most attentively and urged me to stay longer and tell them more.

In about three weeks after this the old woman herself—"Mrs. Peace"—died of grief and old age. Her end was peace, and she had a Christian burial. I am sorry to say that the young widow does not see her way yet to come to chapel, but she has been to see me, and this leads me to hope that she will some day awake and be converted.

One afternoon, while out with our old Bible-woman, I was invited into a better-class heathen home. None in that house had ever heard the "Good News." The eldest son had just been married, and the young wife was brought outside the door of her room for me to look at and admire. She was a nice-looking girl, but her face was quite spoilt with the white powder which covered it, and her lips were painted with vermilion—of course her feet were very, very tiny.

I longed to talk to her, but as her husband was passing out and in, and she would not emerge from the door, but held on to the curtain, I could not get her spoken to. However, I was seated in the court, where a crowd of women were

gathered, and I tried to talk loud enough for the bride to hear.

I could go on telling you of many other visits paid to heathen homes, and also about the women who come to the hospital, but I must reserve this for a future occasion.

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## SOME FIRST IMPRESSIONS.

PART OF A LETTER FROM MISS B. HARBAND, OF MADRAS.

**D**URING the few days I have been in Madras I have seen a little of the work of our Society. My visits to the Vepery and Persewankum schools afforded me great pleasure. You will understand that, after being head-mistress of a school of 700 pupils, I should look at these heathen schools somewhat critically, but I must say I was delighted with all I saw and heard. The discipline I consider admirable, and the attention of the children to their work quite astonished me. I had formed my own idea of what a heathen school would be like, and then to find one conducted in so orderly a fashion, and on such approved methods, certainly did surprise me.

The Vepery School is just at the back of the Mission House, and as I sit writing I can hear the children singing their morning hymn of praise, which I know will be followed in a few minutes by the daily Bible lesson. The truths of the Gospel are faithfully taught by earnest, devout Christian women. God is true to His promises, and the fruit will not fail in harvest. The seed sown in these young, impressionable hearts must take root, and I am convinced that sooner or later many of these children will have the courage to confess the Lord who died that they might live.

As in the homeland, so in India, one has many opportunities of preaching Christ. The day I arrived in Madras my sister held a service in the carriage of the train we were travelling in. At one of the stations, four native women got into our compartment, which was especially reserved for ladies; they were all thorough heathen, as shown by the marks on their foreheads to their various deities. We had not gone far when we asked them if they liked music, and when they said "Yes," I played several hymns on my concertina. The music established a friendly feeling between us, and then, in simple language, my sister told them the story of Jesus and His love. Three out of the four listened very eagerly and very intelligently, and when they arrived at their station we said Good-bye, with a prayer in our hearts that God would apply His own Word to the hearts and lives of these women. Only one of them appeared to have heard anything about Christianity before, and in the course of conversation we found she had been a pupil, under Miss Brown, in the Chulay School. She appeared to be well acquainted with the Christian doctrines, but had not made them her own.

## JOTTINGS FROM LETTERS.

FROM MISS PARTRIDGE, MOLEPOLOLE.

SICKNESS is dreadful here now (October), almost like a plague. I am sorry to say four or five of my school-children have died, and one teacher. Poor Boicoko was ill only a fortnight. I thought he would get better, but God saw-fit to take him. We asked him if he loved Modimo (God), and he said: "Thata, tbata"—*i.e.*, "Very, very much"—and one day as I sat by him, he made me understand that he could trust Jesus. We were sorry to lose him, but so glad to know that one day we shall see him again where there is no difference made between black and white, but all are white in the sight of God through the blood of the Lamb. We went to hold an open-air meeting on Sunday afternoon where we usually go. We took harmonium and violin, and many of the boys came down from the hill to help sing. When we got there, one of the Christians asked us to go away again, as three people were dying close to where we always stand. Every day some one dies, and sometimes several in a day. I think one day there were ten deaths, and at Kanye as many as eight people died in one house and twenty-one in one day. We have started three schools in other towns; one on the hill, where we have 126 scholars. In this school the teachers are not paid for their work. Sebele's daughter, daughter-in-law, and two nephews, with two others, do the work for the love of the thing. They are all Christians, young, warm-hearted, and three of them very handsome. We are very fond and proud of them.

USE me, God, in Thy great harvest-field,  
Which stretcheth far and wide like a wide sea.  
The gatherers are so few, I fear the precious yield  
Will suffer loss. Oh, find a place for me—  
A place where best the strength I have will tell,  
It may be one the other toilers shun;  
Be it a wide or narrow place, 'tis well,  
So that the work it holds be only done.

—Christina Rossetti.

We have to acknowledge with thanks a copy of the Articles of Christian Instruction in Favorlang (Formosan, Dutch, and English), from Vertrecht's MS. of 1650, with Psalmanazar's Dialogue between a Japanese and a Formosan, and Happart's Favorlang Vocabulary. Edited by Rev. William Campbell, M.R.A.S., English Presbyterian Mission, Tainansu. London: Kegan Paul, Trench, Trübner, and Co., Limited. This valuable reprint we have added to the Society's Library

THE LATE REV. P. JAGANNADHAM, OF  
VIZAGAPATAM.BY HIS SON-IN-LAW, MR. D. LAZARUS, B.A., PRINCIPAL  
OF THE L.M.S. HIGH SCHOOL, VIZAGAPATAM.

PULIPAKA JAGANNADHAM, the first native ordained missionary in the Telugu country, was born on September 14th, 1826, at Samaldavi, a village on an island in the River Godavery, in the Godavery district. He was a member of a respectable Niyogi family, some of whose members are now holding high positions under Government. Very little is known of his early life. In his seventh year he went through the Upanyanam ceremony, from which moment he was allowed to wear the sacred thread as a sign of his being a Brahman. Not long afterwards he had a severe attack of small-pox, and but for the careful nursing of his eldest sister he would have succumbed to it. In his later years he would often speak lovingly of his sister's devotion to him. When he was twelve years old the family migrated into Vizagapatam; and here he made the acquaintance of a Tamil-speaking merchant, who taught him to keep accounts according to the Indian style. From him he also managed to pick up a little Tamil, which was of great service to him in after years when he had occasion to go to South India.

His natural love for languages developed in him a desire to acquire a knowledge of the language of the conquerors, "as a passport," he writes, "to wealth and honour in the world." At that time there were no schools for imparting instruction in English to native boys; a school of this kind, however, had just then been opened by the Rev. E. Porter; but a strict Brahman boy like Jagannadham would not put his foot in such a school. He would rather go to a *depôt*-writer to learn the rudiments of English; yet in spite of patient toil and arduous labour his progress was very slow in the language. In 1840 he made up his mind to enter the Vizagapatam native English school, now known as the London Mission High School, which had just been taken charge of by the Rev. John Hay, M.A.

Jagannadham was a most zealous Hindu, very punctilious in the observance of the rites and ceremonies enjoined on him in the Shastras or by the traditions of the elders. Being a Vaishnavite he was a regular reader of the Bhagavata, which chiefly treats of the deeds of Vishnu, to whose worship he was devoted. He was the most superstitious Brahman boy in the school, and being afraid of polluting himself by touching those in school whom he regarded as Pariahs, he was scrupulously careful in keeping himself at a proper distance from them.

Mr. Hay, the head-master of the school, having been obliged to go to England on urgent private affairs, the school was closed, and Jagannadham was once more left without a European to help him in his studies. About this time the Rev. J. W. Gordon came from Chicacole to work in connec-



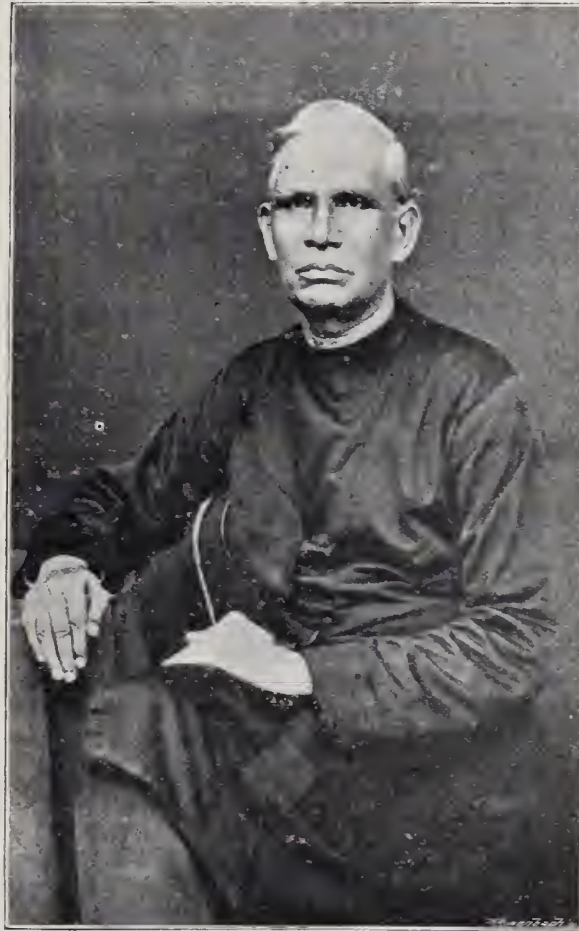
tion with the London Mission, and to him the youth went with a petition, begging him to aid him in his English studies. Mr. Gordon kindly complied with his request, instructed him for some time, and gave him a copy of the English New Testament previous to his removal to Chica-cole. The New Testament, however, was not the book Jagannadham wanted, so, being opposed to Christianity, he merely laid it aside.

Mr. Hay returning to Vizagapatam in 1844, the school was re-opened, and Jagannadham had the pleasure of entering it once more. Mr. Hay placed him in charge of a class, which he taught with zeal and earnestness, and the Bible was one of the subjects of instruction. Let Mr. Jagannadham now speak for himself. "The religious lessons that I taught had a re-action upon my mind. They led me to think whether what I taught was true or false. In the Bible-class I attended under Mr. Hay, I had several discussions with him on the comparative merits of Hinduism and Christianity. For some time, the more I heard about Christianity the more I was opposed to it, and tried to raise objections against it. One of my chief objections was that it did not explain the way sin came into the world. When I stated my objection to Mr. Hay, he would try to explain the subject as much as he could, and dwell more largely upon the fact that sin *was* in the world, and that I was a sinner needing a Saviour.

I knew I was a sinner; but my proud heart would not believe that Jesus was the Saviour of the world. I was ashamed of the character of the Hindu gods, so that I could not look to any of them for salvation. While I was in this miserable condition, I fancied that I could find something in Vedantism to satisfy my mind."

In the account he gave of his conversion at his ordination, from which the above is an extract, Mr. Jagannadham fully describes the mental struggle that he had to pass through before finally accepting Jesus Christ as his Saviour. His

mind wandered from gross idolatry, on the one hand, to abstract Vedantism on the other; but neither gave him that peace that he felt he needed. And when he at last found that he was a lost sinner, he prayed to God without the mediation of Christ, but found no relief. A further struggle ensued; through the mercy of God, the truth of the Gospel became more and more clear to his mind, so that he believed that Jesus Christ was the Saviour of the world, and that it was his duty to receive Him as his Redeemer and Master.



THE LATE REV. P. JAGANNADHAM.

This spiritual warfare continued for three years, when a domestic affliction cleared all doubt from his mind. The illness and death of his elder brother convinced him more than ever of the uncertainty of life; he could find no consolation in Hinduism. Three months passed; the struggle did not cease; there was no peace. He wished to run away like Christian in the "Pilgrim's Progress" that he had been reading; but, "where," he again reflected, "shall I run, for my tormentor is within me?" The 25th of April, 1847, came—it was a Sabbath-day—and the sorrow-stricken young man attended the Bible-class earlier than usual; he was found reading the Bible with eyes suffused with tears. How he longed for peace and comfort can be realised only by those who have passed through a similar ordeal. A great part of the previous night he had spent in earnest prayer to God that he might be enabled to renounce all for the Lord.

The class met; the lesson was the raising of the widow's son; questions were asked and answered regarding the miracle-working power of Jesus Christ. The earnestness of this pupil-teacher attracted the attention of the whole class. The class was dismissed, and the earnest seeker of truth followed Mr. Hay to his private room, and said he did not wish to go home again. "I feel," he said, "that I am a sinner, and that none but Christ can save me." He had, after all, come to a final decision after years of hard struggle.

Now commenced the persecution. His elder brother, having been informed of what had taken place, came to the house, and for more than an hour laboured hard to persuade him to abandon his purpose, and return to his kith and kin. Neither coaxing nor chiding, promising nor threatening, proved of any avail. The brother had to leave the house without accomplishing his object. Crowds of people, chiefly Brahmans, now came pouring into the compound, while two police peons came to apprehend the youth on a charge of theft. Finding this despicable stratagem ineffectual, the mob broke into the house yelling and screaming like the veriest savages. The police could do nothing, and the young man was carried away against his will. He was then found in a neighbouring temple held fast by two men in the presence of the head of the police. He was afterwards taken to the police office, where anyone who pleased was allowed to torment him with silly logomachy; so writes Mr. Hay. All that night he was in the police den; his only comfort was that he had a copy of the Bible with him. That precious treasure he held in his hand during all his rough treatment, and one text comforted him throughout his persecution: "*Fear not, for I am with thee.*"

The next day he was taken to the Collector's Cutchery, when Mr. Fane, the magistrate, asked the young man where he wished to go. "To Mr. Hay's," was his ready answer. "But why," asked the magistrate, "do you wish to change your religion?" "Because," replied he, "I wish to find the truth." No sooner had the magistrate given his decision than there arose such an uproar that it was deemed advisable to send for a company of sepoy. But before they could arrive the mob dragged Mr. Jagannadham away from the Christian friends near whom he was standing. There were 10,000 persons, said the sberistadar, on the road, waiting to interrupt the Christian party. Strenuous efforts were put forth to induce him to go back to his relatives. Their pleadings and promises proved ineffectual with Jagannadham. At length the sepoy arrived. But what might not the mob, now maddened with rage, do to the young man, whom they would rather see murdered in cold blood than allow him to go to stay in a Christian's home before their very eyes! Fortunately bloodshed was averted by two of the most troublesome leaders being apprehended; Mr. Jagannadham was escorted in safety to Mr. Hay's house, and it was deemed advisable to have a guard of sepoy stationed for a few days in the compound.

The next morning Jagannadham's Brahmanical thread was found broken and thrown aside. It was felt by the missionary that his baptism should not be postponed after such tangible evidence of his earnestness and sincerity. On the evening of Wednesday following—namely, April 29th, 1847—he was baptized by the Rev. John Hay, M.A., in the London Mission English Chapel, in the presence of a large congregation; one of the number being Capt. G. F. Salmon, of 30th Regiment M.N.I. Strange to say, everything passed off quietly; there was no attempt made to rescue the baptized.

Mr. Jagannadham continued to teach in the school that had given him his early education. In addition to the regular work of teaching the classes under his charge, he often helped Mr. Hay in opening the school with prayer, and expounding a portion of God's Word in Telugu, and also in helping in the Sabbath-school.

(To be continued.)

# NEWS FROM OUR STATIONS

## PERSONAL NOTES.

CHINA.—Dr. G. P. Smith wrote from Tientsin in October:—"I know you will be pleased to hear that the Lord is manifestly blessing us in our testimony for Him. There is quite an interest amongst the patients just now. One after another seem to really believe in Jesus as their Saviour, and to make up their mind to follow Him. Two weeks ago an out-patient and last Sunday an in-patient were baptized, and two more are going up before our meeting with a view to baptism. One more still is just waiting until he has learnt more of the doctrine. Besides these there is a respectable merchant whom I have long been trying to win, and who now has joyfully confessed his belief. Then there is a young man who was a victim to opium smoking, and whom I have cured of the habit. He, too, wishes to be baptized, but seeing he was sent in here by another Mission, I will hand him over to them."

INDIA.—Miss Stephenson, of Almora, has been dangerously ill from typhoid fever, but we learnt by telegram on the last day of November that she was convalescing slowly.

MADAGASCAR.—The Rev. J. A. Houlder, of Tamatave, has had such a serious illness that he has had to seek a change on the Island of Réunion.—The Rev. J. H. and Mrs. Haile have settled down happily at Ambohimahasoa. That place is now a Government centre, so that it is now a growing town, and Mr. Haile finds it very healthy. Both he and Mrs. Haile are deeply interested in their work. Medical work makes a great demand upon Mr. Haile's time.

AFRICA.—In response to an appeal by the Rev. A. J. Wookey, the native church at Phalapye have collected £20 8s. for the purchase of food for the people at Lake Ngami.—Mr. G. J. Wilkerson reached Buluwayo, with the Rev. D. Carnegie, on August 30th, and has now settled down at Inyati.

SOUTH SEAS.—During the last visit of the Rev. J. J. K. Hutchin to the out-stations of the Hervey Group, the *John Williams* took him to Tauhunu. "We were very grieved to hear that Abela, the teacher of this settlement, died in May last, of typhoid fever it is thought. He was only ill a fortnight. His brother-in-law told me that one night they woke up and heard him singing beautifully (in his own language) 'Safe in the arms of Jesus,' and that he seemed to rest entirely on Christ and was full of quiet confidence and trust in his Saviour. Abela was a very successful teacher. He was active and industrious in his work, and had the confidence and esteem of the people under his charge. His death is a great loss to our Mission, and his place will be hard to fill."





Notice to the CHRONICLE'S "Own Correspondents."—  
Intelligence should be posted so as to reach the Editor  
by the 10th of the month preceding the new issue.

#### CHINA.

DEATH OF A NATIVE CHRISTIAN. "I HAVE just buried a native brother," wrote Dr. Muirhead, from Shanghai, towards the end of October, "who has been with me as a student and fellow-worker for, over twenty years. He has all along conducted himself in a most becoming way, and gave me every evidence of his Christian life and character. His illness was for about three weeks, and developed into typhoid. Miss Halley paid most assiduous and availing attention to the case. I saw him nearly every day, and so long as he remained conscious he showed his deep interest in prayer, and in what I said to him. He was a fellow-student of the native preacher who was drowned a short time ago—as reported in the CHRONICLE. While lamenting his death, I am pleased to say that the native Christian whom I baptized not long after my return, is doing excellent work as a preacher and a scholar. He seems to have been specially provided by the Master as a fellow-labourer, and I am most thankful for him."

THE disastrous floods in North China VILLAGES UNDER WATER. have upset the Rev. J. Stonehouse's plan for settling at Tung An. "The harvest this year," he says, "has been most bountiful. Such large crops I have not hitherto seen. In August the unexpected happened. The Yung-ting-ho, or Hun River, burst its northern bank, and swept over a large tract of country, Tung-hu-hsien becoming the centre of the flooded district. The entire harvest was swept away. Where the river has subsided there is left a deposit of five feet of mud. I realised this best on my way last month (September) to Ku An. I had considerable difficulty in finding various branches of the turbulent river; and when these were passed, I crossed over villages which formerly I went through. The mud had buried the houses up to the eaves. Numerous families were camped without cover on the tops of their cottages. Where these poor people will shelter in winter I cannot say. The extent of loss to our converts around Tung An and Huang-Hou-tien I cannot yet

accurately ascertain. The suffering will not be so great and widespread as in former years, on account of the magnificent harvest all round. Nevertheless, many families will be in distress, and needing help. So far as I understand things, I calculate that Taels 100 will cover this expense, and will be needed most in January and February. Our mission work at Ku An and Hsin An, in regard to members and inquirers, is as favourable as I could desire."

#### INDIA.

THE Rev. J. P. Cotelingam (Principal) and teachers and pupils of the Wardlaw COLLEGE, BELLARY. College, Bellary, presented an address of welcome to His Excellency Sir Arthur Elibank Havelock, G.C.M.G., G.C.I.E. Governor of Madras, upon his visiting the College on October 14th. This institution has been maintained by the Society for the past fifty years. It was founded by Dr. Wardlaw, one of those pioneers of education to whom India owes so much. It has been the means of providing a liberal education to many thousands of the inhabitants of the district; and very many of the Hindu officials and *employés* in the service of Government in Bellary and the neighbouring districts received their early training in this institution. Five years ago the standard was raised from a high school to that of a second grade college. It is the only college maintained by the Society in the Madras Presidency, and the only college of any kind in the ceded districts. As 67 per cent. of the cost of the College is met from fees alone, it is felt that increased help should be given by the Government. In connection with the proposed extension of the college buildings, in celebration of the jubilee of the institution, the Director of Public Instruction has promised liberal aid.

#### MADAGASCAR.

ON Tuesday afternoon, November 3rd, FAREWELL TO M. LAUGA. a very interesting reunion was held in the large Lecture Hall of the L.M.S. College, Antananarivo, for the purpose of saying farewell to M. Lauga and some young Malagasy teachers whom he is taking to France that they may improve their knowledge of the French language. The hall was prettily decorated with flowers, and the tables displayed such a profusion of good things that one was inclined to think Antananarivo, as well as Scotland, might be called "the land of cakes." Most of the friends belonging to the other Protestant Missions were present, and also a few friends of the young natives who were about to leave with M. Lauga. The first hour was spent in pleasant social intercourse, and due attention was paid to the tea and refreshments provided by the ladies of the Missions. Then a public meeting was held, the chair being taken by the Rev. J. Sibree. A short

address was delivered by the Rev. W. E. Cousins, who expressed on behalf of all the Protestant missionaries a deep sense of indebtedness to the Paris Missionary Society and to the friends who have represented it in Madagascar since February last. All feel deeply that the visit of Messrs. Krüger and Lauga was of God's gracious ordering, and that it has been of immense service to the native churches. The speaker expressed the feelings of natives and Europeans alike when he assured M. Lauga of the affection and esteem in which he is held; and though all are grieved to lose him just now in such difficult times, it was felt that Madagascar would have in him a wise and earnest advocate in France to plead her cause. The French Protestant Missionaries appeared to be the destined saviours of the cause of Protestant Christianity in Madagascar, and the wish was expressed that they would be led to see the great work to which God appears to be calling them. M. Lauga replied in a speech full of deep feeling, and expressive of his great sympathy with the Protestant missionaries in the troubles they are just now called to bear; but he begged them most earnestly to cling to their posts and hope for better days. Mr. H. F. Standing then addressed some wise and practical words of advice to the young natives, and three of them made brief speeches in reply. The Rev. J. Wills then presented to them a velvet bag containing 28 dollars, a parting present from some of the missionaries. Dr. Borchgrevink, of the Norwegian Society, spoke very warmly of the great service rendered by M. Lauga by his recent visit to Betsileo. The meeting was then closed by a prayer offered by the Rev. B. Briggs. M. Lauga left Antananarivo on Friday afternoon, November 6th.

W. E. C.

#### SOUTH AFRICA.

"SOMETIMES," says the Rev. Howard Williams, of Molepolole, "when I read in the CHRONICLE of the Society's losses by death in China, and of the anarchy in Madagascar, I hesitate to write except I can write something that is cheering. Thank God, I can, notwithstanding dark clouds still overhanging us. There seems to be an earnest spirit of inquiry going on here, especially among the young men, and a general waking up of the whole Church. It is what we have been praying for for a very long time, and I believe that God is blessing us, fulfilling the promises of His word in regard to His work among the heathen. I sometimes tremble for very joy and fear—joy such as any one must feel at seeing men inquiring the way of salvation; fear lest we shall be found wanting in leading such inquirers to the Saviour. My inquirers' class, which consists of those who have been drafted on to me from the deacons' classes, is very encouraging, the majority of them being young men. Our workers' class, which includes men and women, increases every time we meet. Our Sunday-school is now well

organised with a large staff of teachers, and, although the larger half of the Bakwena have gone away, we have between 400 and 500 under instruction. But, alas! there is a dark side. Famine, dysentery, and typhoid fever are carrying the people off wholesale."

#### CENTRAL AFRICA.

MR. W. DRAPER, of Urambo, has been INTERESTED CHIEFS. blessed with exceedingly good health during his solitary charge of that station.

He reports that the boys in the school are making good progress in their studies, and show more skill in manual labour than ever before. As a large number of natives have returned from the coast and elsewhere, the services have been better attended. Many take a great interest in the services, some being very regular and punctual, which gives cause for thankfulness. Mr. Draper believes that God's Spirit is working in the hearts of some, and that before long they will own Jesus Christ as their Saviour. Five chiefs from a distance had recently visited him, and had been greatly interested in all they saw and heard. One chief expressed surprise that so many women and girls attended the service, saying he never thought females could learn anything; "but truly every one of them knew and sung the hymns beautifully." This chief had never been to Urambo before, as he lives sixty or seventy miles away, and Mr. Draper says he has not met one who asked so many questions or showed so much pleasure. The chief said he should like to have a missionary living in his country, and promised to be a brother to him. "There are many chiefs who have told us the same thing."

#### SOUTH SEAS.

THE REV. J. HADFIELD has written pleading that the Foreign Secretary may visit the Loyalty Islands when he is in the South Seas, and the Directors have agreed to his request. "I am quite sure," he says, "that a visit from you would be an additional stimulus to us in the glorious revival now going on throughout the Group. The good time for which we have so long prayed and waited seems at length to have come. Fervent religion is now a real power amongst us, and is fast dislodging worldliness and sin from the high places." Mr. Hadfield assures Mr. Thompson that he would be well received by the Governor and high officials at Noumea. They have appeared lately to show much interest in and appreciation of the work of the Society in the Loyalty Islands. It is hoped that perfect religious liberty will now be granted. A high official, who is nominally a Catholic, recently said to Mr. Hadfield: "We are quite satisfied that the Protestant natives are more loyal to us than the Catholics." A promise was given that Kanene, the last of the Maré exiles, should be released at once.



THE FIELD IS THE WORLD.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1895.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

SUMMARY.

Church of England Societies ... ..	£544,232
Joint Societies of Churchmen and Nonconformists ...	184,219
English and Welsh Nonconformist Societies ... ..	445,847
Scotch and Irish Presbyterian Societies ... ..	200,455
Roman Catholic Societies ... ..	12,912
	<hr/>
	£1,387,665

(N.B.—The amounts are exclusive of dividends and of contributions from abroad.)

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society ... ..	£252,888
Society for the Propagation of the Gospel ... ..	103,782
London Society for Promoting Christianity among the Jews (about) ... ..	22,000
Church of England Zenana Missionary Society ...	33,022
Colonial and Continental Church Society ... ..	18,676
Society for Promoting Christian Knowledge (portion of the Receipts spent in aid of Foreign Missions, about) ... ..	15,000
Universities' Mission to Central Africa ... ..	23,405
South American Missionary Society ... ..	10,946
Missionary Leagues Association ... ..	9,882
Fifteen smaller Societies ... ..	32,140
	<hr/>
	£521,741
Estimated value of other gifts sent direct to Mission stations ... ..	22,491
	<hr/>
	£544,232

JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

British and Foreign Bible Society (amount devoted to Foreign work, about) ... ..	£90,000
Religious Tract Society (amount devoted to Foreign work, about) ... ..	15,135
China Inland Mission ... ..	13,480
Zenana Bible and Medical Mission ... ..	17,025
British Society for the Propagation of the Gospel among the Jews (about) ... ..	3,000
Society for Promoting Female Education in the East ...	2,939
Moravian (Episcopal) Missions of the United Brethren East London Institute for Home and Foreign Missions (amount devoted to Congo Balolo and other Foreign work, about) ... ..	16,000
Five smaller Societies ... ..	9,997
Estimated value of other gifts sent direct to Mission station ... ..	5,000
	<hr/>
	£184,219

FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society ... ..	£128,462
London Missionary Society ... ..	117,346
Ditto ditto Centenary Fund ... ..	49,202
Baptist Missionary Society ... ..	72,319
English Presbyterian Foreign Missions ... ..	13,713
Friends' Foreign Mission Association ... ..	13,877
United Methodist Free Churches Foreign Missions ...	7,061
Welsh Calvinistic Methodist Foreign Missions ... ..	8,619
Eight smaller Societies ... ..	31,456
Estimated value of other gifts sent direct to Mission stations ... ..	3,792
	<hr/>
	£445,847

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions ... ..	£75,926
United Presbyterian Missions ... ..	36,988
Church of Scotland Missions ... ..	41,427
National Bible Society of Scotland ... ..	14,500
Edinburgh Medical Missionary Society ... ..	3,500
Irish Presbyterian Missions ... ..	19,943
Three smaller Mission Funds ... ..	5,170
Estimated value of other contributions ... ..	3,000
	<hr/>
	£200,455
Roman Catholic Missions ... ..	£12,912

Grand Total for 1894, £1,375,571; for 1893, £1,288,257; for 1892, £1,363,153; for 1891, £1,421,509; for 1890, £1,301,579.

WRITING by the last Livingstonia mail from Ekwendeni, the headquarters of the Free Church of Scotland Mission which has tamed the Ngoni on the western uplands of Lake Nyasa, Dr. W. A. Elmslie reports continued progress up to the end of last July. Seventeen schools, with above a thousand eager scholars in daily attendance, were all in operation, and all studying the Word of God, which they purchase for themselves.

*North Africa* for December (the official organ of the North Africa Mission) has no difficulty in refuting the absurd and frivolous charges brought against its missionaries in a recent debate in the French Chamber of Deputies. Summing up, *North Africa* says:—"We have several times assured the highest French authorities that we have sought to be loyal to them and that we have never knowingly broken French laws, but that if we have done so unwittingly, we desire to apologise. Further, that if there is anything we are doing that is not legal, on their pointing it out we will immediately have the practice stopped. We have every reason to believe that those at the head of affairs in France believe in our sincerity and will treat us fairly; it is by lesser officials that troubles arise. To meet the wishes of the French Government, we consented to remove four lady missionaries from Tlemcen to some other part of Algeria. They considered that as this town was near to the Moroccan frontier, it was desirable to do so. So far as we are able to understand the

purpose of the French Government, it seems to us their position is as follows: Missionary work—*propagande*, as they call it—is not to be stopped unless it is anti-patriotic, that is anti-French, or unless it leads to a public disturbance of good order. It is not desirable to order missionaries generally to retire from the colony. Any missionaries believed to be acting contrary to the French, selling gunpowder, &c., are to be prosecuted in the regular courts, and, if convicted, they are to be punished. Consequently idle reports about missionaries and their evil deeds made in newspapers and elsewhere, but which cannot be substantiated by evidence in a court of law, will be disregarded. If this be what is really intended, we are quite content, as it gives us firmer ground than we have ever had before. As we know that we are loyal to the Republic, we are quite willing for all disloyalty or intrigue to be put down. Those who are opposed to us know very well that they have been unable to prove against us any charge of disloyalty.”

DURING 1896 the United Presbyterian Church (Sootland) sent twenty-two new missionaries to the field—viz, fourteen for Manchuria, six for Old Calabar, and two for India.

THE December issue of *Work and Workers in the Mission Field*, an admirable threepenny magazine published by the Wesleyan Missionary Society, contains reports from many different stations abroad, detailing the plans adopted for celebrating “Intercession Day”—Monday, October 5th—a day specially set apart by the Methodists for prayer on behalf of foreign missions.

THE Universities’ Mission to Central Africa had, at the end of the year, Christian adherents numbering 6,297 adults and 1,638 children.

THE China Inland Mission reports sixty-five baptisms from June 28th to September 13th.

## ECHOES FROM THE HOME CHURCHES.

THE London Young Women’s Missionary Band celebrated its first anniversary on November 20th. The meeting was marked by warmth and enthusiasm throughout, many useful suggestions being made by members during the evening. Mrs. Robert Dawson was elected president in place of Mrs. Symes, who, much to the regret of all, had felt obliged to resign the post. The subject for discussion was the best method to be adopted in order to extend the usefulness of the members. Mrs. Mackay and Miss Jessie Balmorie urged the taking up of work among the children, calling special attention to the valuable aid afforded by the Mission House in the loan of missionary curios, &c. One suggestion, for the benefit of those who wished to have more thorough knowledge of missionary work than could be acquired by desultory reading, was the mapping out of a suitable course of study. Several members spoke of the various methods they had adopted and found successful in Y.P.S.C.E., Watchers’ Bands, or Sunday-schools, and all present must have felt they had at least one new idea to carry away; the chief matter for regret being that more were not able to be present.

## THE NEW YEAR’S GIFT.

1. **T**HE table was spread with New Year’s gifts;  
We counted them one by one;  
And said to each other: “This New Year’s Day  
We have forgotten none.”
2. But that night in my dreams I heard a voice  
That seem’d to speak from heaven:  
“My child, hast thou forgotten none,  
When no gift to Me is given?”
3. “I am thy King, and yet my claim  
Unheeded is by thee;  
How is’t that, on this New Year’s Day,  
Thou hast no gift for Me?”
4. “Lord, just because Thou art a King,”  
I answered tremblingly,  
“To whom belongs the whole wide world,  
All heaven and earth and sea.”
5. “I never thought that Thou wouldst care  
For New Year’s gifts from me;  
There’s nothing in my little store  
Costly enough for Thee.”
6. “My child,” replied the loving Voice,  
“I seek not thine, but thee;  
Thou canst to-day My heart rejoice,  
Giving thyself to Me.”
7. “That I might have thee for Mine own  
I died on Calvary;  
It was for this I left My throne.  
Child, give thyself to Me.”
8. I woke, and all around was still;  
But on that New Year’s Day  
My heart made answer: “Lord, I will,”  
And I gave myself away.

ALICE JANE MUIRHEAD.

## ANNOUNCEMENTS.

### ARRIVALS.

MRS. LEVITT and two children, from CALCUTTA, per steamer *Malta*, on November 20th.

REV. A. W. WILSON, from MADAGASCAR, per steamer *Parramattz*, on November 30th.

REV. W. HUCKETT, from MADAGASCAR, per Messenger steamer *Djannah*, on December 9th.

### DEPARTURE.

DR. R. J. ASHTON, returning to KACHHWA, NORTH INDIA, *via* Marseilles, left England December 15th.

### BIRTH.

FARQUHAR.—On November 26th, at Calcutta, the wife of Mr. J. N. Farquhar, M.A., of a son. (By cablegram.)

### MARRIAGES.

COCHRANE—GREENHILL.—On Thursday, December 3rd, at Bellfield Street, Donnstoun, Glasgow, Thomas Cochrane, M.B., C.M., to Grace, third daughter of Campbell Greenhill, Esq., of Glasgow.

WILLS—DUTHIE.—On Wednesday, December 9th, at Madras, Harold T. Wills, M.A., B.Sc., of Trevandrum, Travancore, to Florence Maud, daughter of Rev. J. Duthie, of Nagercoil. (By cablegram.)

### DEATH.

JAGANNADHAM.—On November 4th, at Vizagapatam, the Rev. Paul Jagannadham, in his 71st year.

## TO SUBSCRIBERS.

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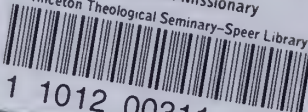


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